



MARENA
Ministerio del Ambiente
y los Recursos Naturales



Bio-CLIMA Nicaragua
**“Integrated climate action for reduced deforestation and
strengthened resilience and in the Bosawas and Rio San Juan
Biosphere Reserves”**

Annex 8a:
Gender Assessment and Gender Action Plan

September 2020

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Annex 08b: Detailed Budget for Gender Action Plan (Excel)

LIST OF ACRONYMS AND ABBREVIATIONS

CR	Caribbean Region
ECLAC	Economic Commission of Latin America and the Caribbean (CEPAL in Spanish)
GAP	Gender action plan
GRUN	Government of Reconstruction and National Unity
GTI	Indigenous (and/or Afro-descendant) Territorial Government
INIDE	National Institute of Development Information
MARENA	Ministry of Natural Resources
MHCP	Ministry of Finance and Public Credit
PMU	Project Management Unit
RAAN	North Atlantic Autonomous Region
RAAS	South Atlantic Autonomous Region
RACCN	North Caribbean Coast Autonomous Region
RACCS	South Caribbean Coast Autonomous Region
SERENA	Regional Secretariat of the Environment (RACCN and RACCS)

I. INTRODUCTION

1.1 Project Introduction from an Intercultural Gender Perspective

The “Integrated climate action to reduce deforestation and strengthen resilience in BOSAWAS and Rio San Juan Biospheres” project, called Bio-CLIMA, seeks to transform existing practices of extensive cattle ranching, agriculture and timber exploitation that cause deforestation and forest degradation into more intensive, deforestation-free production forms that integrate ecosystem conservation with production of goods and services for livelihoods. This will be carried out through three components with the following objectives: (i) provide farmers with capacities, technical assistance and solid financial incentives for sustainable intensification of their agricultural practices and on-farm resource conservation; (ii) create an enabling environment in which clear and simple norms, efficient local institutions and transparent governance promotes law enforcement, cuts red tape and environmental impunity; and (iii) strengthen local producer organizations and facilitate access to markets that recognize the real value of quality, sustainable production, climate action and biodiversity conservation.

It will be implemented in the Caribbean Coast region (CR) of Nicaragua, which occupies 54% of the national territory, contains 80% of the country’s forestland, and where the majority of indigenous peoples live. The North Autonomous Caribbean Coast Region (RACCN) and the South Autonomous Caribbean Coast Region (RACCS) are also home to the BOSAWAS Natural Reserve and the Indio Maíz Reserve respectively.

This project will contribute to and benefit from intercultural gender equality and women’s empowerment by way of meeting two key project results. One is by improving the resilience and enhanced livelihoods of the most vulnerable people, communities and regions and the other is by increasing the participation and decision making of young and adult indigenous, Afro-descendant and non-indigenous women. Together they will reduce the unequal power relations that underlie the gender gaps between women and men of different ages within and across communities and settlements in the project area.

The Bio-CLIMA project in general and the gender components in particular will contribute to measurable changes in:

- ✓ Women’s decision-making and participation at various levels: household, family farm (and other production units), community and territorial, municipal and regional governments;
- ✓ Women’s economic empowerment;
- ✓ Capacity building for project personnel, producers and members of organizations/communities that addresses equitable participation (trainers and participants), women’s empowerment, and breaks down obstacles to intercultural gender equality;
- ✓ Strengthened self-organizing capacity of indigenous, Afro-descendant and non-indigenous women within and across communities and settlements;
- ✓ Men’s knowledge, attitudes and practices across age and ethnicity that support gender equality and women’s empowerment;
- ✓ Sufficient financial and other resources allocated and spent;
- ✓ Implementation of the violence against women grievance and complaint mechanism (MRyQ);

- ✓ A perspective grounded in the knowledge, interests, needs, priorities and existing potentials of Coast women across age and ethnicity;
- ✓ Development of public awareness;
- ✓ Monitoring and evaluation to generate evidence and contribute to knowledge management; and
- ✓ High-level accountability.

Overall, the project will address gendered climate threats to food and nutritional security through building increased resilience and enhanced livelihoods of the most vulnerable people, communities and regions. It will use an intercultural gender approach to increase gender equality in all ethnicities.

1.2 Objective and Rationale of the Gender Assessment

1.1.1 Rationale

The Nicaraguan government has repeatedly manifested its commitment to gender equality at the highest levels. At international and regional levels it has signed and/or ratified:

- the Sustainable Development Goals (2015-2030);
- the Beijing Declaration and Platform for Action (1995);
- the Cairo Declaration and Programme of Action (1992);
- the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW, 1979);
- UN General Assembly Resolution on measure to prevent crime and for criminal justice for the elimination of violence against women (A/RES/52/86; 1998);
- the Durban Declaration (2001);
- the General Assembly's Declaration of the Rights of Indigenous Peoples (2007);
- International Labour Organization (ILO) Convention 169 on Indigenous and tribal peoples (2010); and
- Organization of American States (OAS), Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women (Belem do Pará, 1996).

1.1.2 Objective of the Gender Assessment

The objective of this Gender Assessment is to provide the foundation for the Bio-CLIMA project's effective contribution to women's empowerment and intercultural gender equality. The Assessment is composed of:

- a) an analysis of the current situation of gender relations and structures with respect to needs, interests, priorities and existing potentials of women and men of different age groups within and across the various ethnic communities in Nicaragua and the project region; and
- b) an explanation of how the intercultural gender transformative approach will be applied in the Bio-CLIMA project to contribute to measurable improvements in gender equality and women's empowerment.

II. METHODOLOGY

The material used in this gender assessment was taken from two main sources: the consultations done to develop this funding proposal as well as an extensive literature review.

Three two-day consultative workshops were held for the development of the proposal for Bio-CLIMA in 2019¹. The consultation for the RACCS on September 23-24, 2019² included 31% women (i.e., 28 of 90 participants). The consultation for the RACCN, held September 19-20, 2019, in Puerto Cabezas³, had 32% women (i.e., 23 of 71 participants). The consultation for the Alto Wangki and Bocay region also took place September 19-20, 2019 in San Andrés de Bocay⁴ with only 16% women (i.e., 11 of 70 participants)⁵. A total of 62 of the 231 participants were women (27%). Note that youth were calculated separately from adults and the figures were not gender-disaggregated.

Participants consisted of members of territorial governments (GTI), central and regional governments, municipal governments, regional universities, and civil society organizations. The latter included a small number of women's organizations. All three workshops collected information from potential beneficiaries on the following topics, among others: the social and environmental management framework; social and environmental standards and impacts; distribution of benefits; and the grievance and complaint mechanism.

The documents cited rely on data collected from a range of official sources and, to a lesser extent, academic ones. There are major limitations to the data. One, there are almost no historical analyses of gender relations in the Caribbean region. Another is that updated and adequately disaggregated data by gender, age, ethnicity and/or location are not available. The most recent comprehensive and gender-disaggregated data dates from between 15 and 20 years ago. These include official censuses and surveys from the National Institute of Development Information (INIDE) quantitative studies such as the agricultural census (CENAGRO, 2011), the urban census of the RAAN and RAAS⁶ (2010), the demography and health survey (ENDESA, 2006-7), the standard of living survey (2009), and the Population and Housing Census (2005). They also compile data collected from relevant government and state institutions. Due to limited time it was not possible for the author to analyze the original data sets. For

¹ MARENA, 2020, "Marco de Gestión Ambiental y Social - Evaluación y Gestión de Riesgos e Impactos Ambientales y Social," Programa de Reducción de Emisiones para Combatir el Cambio Climático y la Pobreza en la Costa Caribe, Reserva de Biosfera BOSAWAS y Reserva Biológica Indio Maíz and Proyecto Bio-CLIMA, Acción Climática Integrada para reducir la deforestación y fortalecer la resiliencia en las Reservas de la Biósfera BOSAWÁS y Río San Juan, p. 42.

² MARENA, 2019a, "Ayuda Memoria Taller Consulta sobre el Marco de Gestión Ambiental y Social del programa de Reducción de Emisiones (ERPD)", Bluefields (RACCS), 23-24 September.

³ MARENA, 2019b, "Ayuda Memoria Taller Consulta sobre el Marco de Gestión Ambiental y Social del programa de Reducción de Emisiones (ERPD)", Bilwi (RACCN), 19-20 September.

⁴ MARENA, 2019c, "Ayuda Memoria Taller Consulta sobre el Marco de Gestión Ambiental y Social del programa de Reducción de Emisiones (ERPD)", San Andres de Bocay (RACCN), 19-20 September.

⁵ The attendance data for all three workshops were not cross-tabulated by age or ethnicity.

⁶ From 1987 the official terms for the two autonomous Caribbean regions were "North Atlantic Autonomous Region (RAAN)" and "South Atlantic Autonomous Region (RAAS)". The respective official terms are now "North Caribbean Coast Autonomous Region (RACCN)" and "South Caribbean Coast Autonomous Region (RACCS)".

this reason, the sources cited in the text consist of studies by bilateral and multilateral agencies such as UN organizations, the World Bank and others that compiled and analyzed official and/or academic data. As much as possible the literature used either particularly addressed the Caribbean Coast regions or particular communities or a specific issue, or compared the situation on the Caribbean Coast with the national level.

III. BRIEF HISTORICAL OVERVIEW FROM A GENDER PERSPECTIVE OF THE NICARAGUAN CARIBBEAN REGION SINCE INDEPENDENCE

Prior to European colonization, there were several different Indigenous populations on either side of present-day Nicaragua. Those living on the Pacific side had emigrated south as part of Mesoamerica, while those on the Caribbean side migrated north from Colombia. Although Nicaragua can be drawn into different divisions, these two 'sides' were separated by a natural ecological barrier. During the European colonial period, the Spanish came to the Caribbean coast of Nicaragua in 1523 but moved quickly to the centre and Pacific of the country and conquered the existing Indigenous population and established settlements and colonial rule. On the Caribbean side, a British trading company began establishing commercial relations with Indigenous populations in 1633, and an alliance was formed between the Mosquito⁷ Kingdom and the British. Only small British settlements existed in the area between 1742 and 1894⁸.

In terms of religion, the Spanish started to convert the Indigenous populations to Catholicism from the time of their arrival. On the Caribbean, eventually the dominant religious presence was that of the Moravian church, which did not arrive to the Mosquito Coast until 1849. On the Caribbean coast, there were two modes of production. One was communal production in the form of hunting, fishing and gathering, which gradually shifted to include trade with the British. The other consisted of profit-oriented exploitation of the natural resources in the form of an enclave economy. The British established sugar cane and cotton plantations with slave labour they forcibly brought from Africa. The British also began commercial logging in the eighteenth century. The first British Protectorate, established in 1638, ended when Britain recognized Spanish sovereignty in Central America in 1786. Nonetheless, Britain maintained its economic interests and "special relationship" with the Indigenous populations of the Mosquito Kingdom throughout the Mosquito Coast (a territory that covered parts of Nicaragua and Honduras).

The tumultuous nineteenth century saw the creation of the Republic of Nicaragua and its eventual political control over the entire territory as well as growing international interest in exploiting the natural resources of the Caribbean coast. The United Provinces of Central America, including Nicaragua, achieved independence from Spain in 1821, and in 1838, each of the five provinces became a separate state. Slavery was abolished in the British Caribbean in 1841. From 1844 to 1860, the second British Protectorate was established, principally to ensure British economic interests. In 1860 Great Britain released more control, and the Mosquito Reserve was created, which was autonomous from the

⁷There are various spellings, but generally Miskitu is used by the people themselves, Mosquito by the British, and now Miskito is commonly used in English and Spanish.

⁸ Woods Downs, S., 2015, "'Guardians of Autonomy and Human Rights:' The Roles Played and Challenges Faced by NGOs and Civil Society in Promoting Autonomy in the Caribbean Autonomous Regions of Nicaragua". International Research Seminar on Non-governmental Organizations in Autonomous Region: Roles and Responsibilities. Permanent Mission of Morocco to the UN, New York.

Nicaraguan state. In 1894, the Nicaraguan state incorporated all the Mosquito Reserve (i.e. all the territory of the Caribbean side of the country) and the region was named Zelaya province after the then-president⁹. The Nicaraguan government called this move “reincorporation”, a term that is still rejected by the Caribbean communities because it negates the region’s separate history and identity¹⁰.

Under the Somoza family dictatorship (1936-1979), the central Nicaraguan government had little involvement in economic, political and social life in the Caribbean region. Separate from the communal economy, US concessions not only controlled the commercial economy, their contracts required them to build infrastructure (roads, schools, health centres) to and in the local communities. The Moravian church provided education in English and some health services, including in rural communities that might not have had access to public health care. During the twentieth century, as during the previous two hundred years, the people of the Caribbean coast had little contact with the Pacific side of Nicaragua, and their ties were greater with the Caribbean, England, the United States, and Europe.¹¹ In the 1970s, indigenous and Afro-descendent communities began to organize in different ways in the north and south of the country. Organizations of indigenous people in the north demanded collective land rights, education in indigenous languages, and broader political and cultural rights; an indigenous and Creole organization in the south sought improved economic development, education and political participation¹².

The start of the Sandinista Popular Revolution in 1979 until autonomy was granted in 1987 was a period of great upheaval for the Caribbean Coast and its inhabitants. The revolution came to power seeking to unify all Nicaraguans as part of its national liberation struggle to rid the country of not only the dictatorship, but also US commercial and military interests that propped it up. It also sought to improve people’s lives especially the urban and rural poor, for example through land reform, free health care and education for all, an expanded social welfare net and even promoting popular culture. The nationwide 1980 literacy campaign was only designed in Spanish initially, but through MISURASATA¹³, Coast leaders were able to convince the central government to offer literacy in indigenous languages and Creole. This process was later seen as significant for bolstering demands for autonomy at the community level.

Although very little history of the Caribbean Region from a gender perspective has been written to date, since the nineteenth century women were organized to fight for their rights, prior to the revolution of the 1970s. That said, during the Sandinista Popular Revolution (1979-1990), women were able to access higher education and jobs. There were also more formal and informal opportunities for women to participate in and become leaders in society and politics. However, no funding was assigned to women

⁹ Romero Vargas, 1996, op cit.

¹⁰ Ibid.

¹¹ Major shifts took place among the indigenous and Afro-descendent populations over this period, although there is not enough space here to give an adequate treatment. Please see Romero Vargas (1996) for an in-depth discussion.

¹² González, M. and Figueroa, D., 2009, “Nicaragua multicultural: autonomía regional en la Costa Caribe”. In Salvador Martí i Puig y David Close (eds.) *Nicaragua y el FSLN [1979-2009] ¿Qué queda de la revolución?* Barcelona: Edicions Bellaterra, 313-349.

Gordon, E., 1998, *Disparate Diasporas: Identity and Politics in an African-Nicaraguan Community*. Austin: University of Texas Press.

Hale, C.W., 1994, *Resistance and Contradiction: Miskitu Indians and the Nicaraguan State, 1894-1987*, Stanford, CA: Stanford University Press.

¹³ MISURASATA, (a mass organization for indigenous people on the Caribbean coast; *Miskitos, Sumos, Ramas Sandinistas Unidos*).

so it was very difficult for them to organize, especially given how vast the Caribbean region is and the lack of roads. Since the 1960s and 1970s, some forms of women's activism has taken the form of artistic expression, which women have used to portray their own narratives of identity and culture. One very important feature of Caribbean Coast women's cultural production over time has been the representation of the multiple intersections of their collective action, race, ethnicity and geographical location.

It was a significant achievement to get the autonomy law (law 28) passed in 1987. The bill was developed using a participatory process that involved many actors with various perspectives, some of which were contradictory. At the same time, this culmination point was also the start of the complex process of implementation. The autonomy law will be discussed in greater detail in the following section.

IV. CONSTITUTIONAL, LEGAL AND INSTITUTIONAL FRAMEWORK OF GENDER EQUALITY AND AUTONOMY IN NICARAGUA AND THE CARIBBEAN COAST REGIONS

4.1 Constitution

The 1987 constitution of Nicaragua¹⁴ recognized both women's equality as well as the autonomy of the North Caribbean Coast Autonomous Region (RACCN) and the South Caribbean Coast Autonomous Region (RACCS), commonly referred together as "the Coast," and the autonomy law recognizes women's equality.

To be more specific, article 5 of the constitution states:

Liberty, justice, respect for the dignity of the human person, political, social and ethnic pluralism, the recognition of different forms of property, free international cooperation and respect for the free self-determination of peoples are principles of the Nicaraguan nation.

Article 48 establishes the state's duty to take affirmative action to ensure equality of conditions.

Article 89 states that:

The communities of the Atlantic Coast have the right to preserve and develop their cultural identities within the national unity, to provide themselves with their own forms of social organization, and to administer their local affairs according to their traditions.

Constitution, article 180:

The communities of the Atlantic Coast have the right to live and develop themselves under the forms of social organization that correspond to their historic and cultural traditions.

The Nicaraguan state recognizes the existence of indigenous peoples who enjoy the rights, duties and guarantees designated in the Constitution, and especially those to maintain and develop their identity and culture, to have their own forms of social

¹⁴República de Nicaragua, 2014, 1987 Constitution and its reforms.

organization and administer their local affairs, as well as to preserve the communal forms of land property and their exploitation, use, and enjoyment, all in accordance with the law. For the communities of the Atlantic Coast, an autonomous regime is established in the present Constitution.

For the last thirty years, legal and institutional structures and public policy have been put in place that constitute the autonomy regime of the RACCN and RACCS. In each region, they are 45 members, elected by subscription for a 5 years term. The community's representation assure 6 ethnic groups participation in the regional council establish under law 28.

4.2 Autonomy Statute and Laws, Including Collective Land Rights and Legal Pluralism

The Autonomy Law, first implemented under the Sandinista National Liberation Front (FSLN) government in 1987, sought to redress the injustices created by centuries of foreign and internal colonialism. The autonomy process legitimizes and acts upon the demands of Coast peoples to reclaim their historic right to the natural resources of the region as well as the right to defend, preserve, and promote their identity, history, culture and traditions. Woods Downs called it "the highest aspiration of Coast people. ... People think of autonomy as their best chance to be able to decide for themselves"¹⁵.

According to Law 28, Article 11, the inhabitants of the Communities of the Atlantic Coast (today Caribbean Coast) have the following rights:

1. Absolute equality of rights and responsibilities, regardless of the size of their population and level of development.
2. To preserve and develop their language, religions, and cultures.
3. To use, enjoy, and benefit from the communal waters, forests, and lands, within the plans for national development.
4. To freely develop their social and productive organizations, in accordance with their own values.
5. Education in their mother tongue and in Spanish, by means of programs, which include their historical heritage, their value system, and the traditions and characteristics of their environment, all in accordance with the national education system.
6. Communal, collective, or individual forms of property and the transfer of property.
7. To elect their own authorities, or be elected as such in the Autonomous Regions.
8. To scientifically safeguard and preserve the knowledge of natural medicine accumulated throughout their history, in coordination with the national health system.

In this context, autonomy constitutes an important component of a new strategy for regional development. It was established to address the unique social, political, cultural and economic needs of the CR. It aims to promote "equality in diversity" by encouraging equitable and sustainable development while fostering cultural pluralism and strengthening the cultural identities of the local peoples¹⁶.

The autonomy law (law 28, article 23) states that the autonomous governments are responsible for women's full participation in all sectors, political, economic, social and cultural. This responsibility is further defined in the regulatory legislation of the Nicaraguan autonomy statute (Decree 3584, article

¹⁵ Woods, S., 2005, "I've Never Shared this with Anybody" Creole women's Experience of Racial and Sexual discrimination and Their Need for self- Recovery. CEIMM-URACCAN, Bluefields, Nicaragua, p. 47.

¹⁶ URACCAN, 1999, "Política de cátedras de Género de la Universidad URACCAN", Managua.

28), which includes the establishment of a specialized body to ensure that women are fully engaged. The four forms of participation recognized are: participation in policy and advocacy activities regarding programmes, policies and projects; equal participation in the leadership of the regional autonomous governments and the regional councils; as well as informing the population about laws, programmes etc. from the central government and monitoring their implementation.

The normative framework for autonomy contains fairly comprehensive provisions to ensure the population's human rights. Yet even the most complete normative framework on paper cannot guarantee its implementation of all areas of the law. To ensure that national laws and programmes uphold the collective property rights of indigenous peoples to the land, in 2003 the Nicaragua government granted collective land rights to the indigenous and ethnic communities of the Caribbean Coast and provided the parameters for making communal land claims under law no. 445, the law of the communal property regimen of the indigenous peoples and ethnic communities of the Autonomous Regions of the Atlantic Coast of Nicaragua and the Bocay, Coco, Indio, and Maiz Rivers". Law 445 represents the "ineludible commitment of the State of Nicaragua to respond to the claim for the titling of the lands and territories of the indigenous peoples and ethnic communities of the former Mosquitia of Nicaragua. ... This right to the land is recognized in the 1987 Political Constitution of Nicaragua and in the Statute of Autonomy of the Autonomous Regions of the Atlantic Coast" ¹⁷.

Law 445, also refers to the more cultural aspects of land communal property. This includes "the collective property constituted by the lands, water, forests, and other natural resources." The law also extends to include intellectual property regarding biodiversity and other assets that have traditionally belonged to these communities.

The autonomous Caribbean Regions of Nicaragua are currently inhabited by six ethnic groups: Creole and Garifuna (Afro-descendant); Miskitu, Mayagna and Rama (indigenous); and mestizos. The mestizos are the majority of the population: over recent decades more peasant farmers from other regions of Nicaragua have moved to the Caribbean regions to settle. However, the indigenous and Afro-descendant communities hold the historical title to these territories under law 445.

Among other criteria, the autonomy process: enriches national culture; recognizes and strengthens ethnic identity; respects the specificity of cultures, identities and religious freedoms; regulates values; respects history; and recognizes property rights over communal lands. It also rejects any type of discrimination and interference that imposes national unity¹⁸.

The communities have the right to practice traditional forms of leadership and organization, as well as the formalization and regulation of diverse histories and traditions. The law also allows for the even distribution of taxes derived from exploitation of natural resources inside communal lands. It also affirms Indigenous and Afro-descendent communities' right to co-manage along with the Ministry of Natural Resources (MARENA) of the central government both nature reserves and protected areas located inside communal territories.

¹⁷ República de Nicaragua, 2003, National Assembly Decree No. 3584. Reglamento a la Ley no. 28 "Estatuto de autonomía de las regiones de la Costa Atlántica de Nicaragua", 9 July 2003, p. 75.

¹⁸ PATH e Intercambios, 2013, Dialogo de Saberes sobre la Violencia contra las Mujeres Indígenas. Aproximaciones Metodológicas a la investigación Intercultural. Foro Internacional de mujeres. México: PATH e Intercambios.

There are also other laws that make it possible for people of the RACCN and RACCS to claim their rights and redress the historical contradictions between the CR and the rest of the country. One of these is the Law of Official Use of the Languages of the Communities of the Atlantic Coast of Nicaragua (law 162) of 1996. Another is law 759, the Law of Traditional Ancestral Medicine (2002). These laws are widely used in the CR.

Article 62 of the organic law of the judiciary (law 260), establishes that the administration of justice in the autonomous regions will be carried out so as to reflect the cultural particularities of its communities, including a respect for legal pluralism. In other words, it recognizes the customary law of indigenous and Afro-descendant groups. Customary law is a rich, historical practice rooted in ancestral tradition, although it has been adapted to the needs of the communities. Every Miskito, Mayagna, Rama, Creole and Garifuna community has an elected *wihta* (traditional leader and local judge) and *Sindigo* (person responsible for natural resources), while other communities and settlements on the various territories have a coordinator. Indigenous and Afro-descendant communities have their own justice traditions of negotiation and conflict resolution, carried out by *wihtas*. A recent reform to the criminal code granted *wihtas* more authority to administer justice. The links between positive law and indigenous and Afro-descendant legal traditions are complex, which may make it difficult to access justice¹⁹.

Among the main institutions that have taken on the responsibility for building the autonomy process are the regional universities, particularly University of the Autonomous Caribbean Coast Regions of Nicaragua (URACCAN). An example of its contribution to autonomy can be found in its intercultural analysis of violence against women. While all women may experience some of the same forms of violence, this approach addresses the cultural dimension of violence. In so doing, it analyzes the context, power relations, the patriarchal system of social organizations, the history, codes, norms, and myths related to violence. Among the issues that are relevant to this approach to studying violence against women are: rituals, values, dialogue of knowledge, family organization, citizenship rights, the appropriation and significance of space, the implications of local judges and self-justice. The intercultural view opens up a range of perspectives based on women's diverse experiences²⁰.

4.3 Regional and Territorial Governments

The autonomy law, law 28, regulates the North and South Caribbean regions and creates a new level of government. Through this autonomy regime, the communities choose their own authorities from among the citizens of their jurisdiction. They have the authority to regulate situations of internal life and the administration of their regional interests²¹.

The purpose of law 445 is to demarcate and title indigenous and Afro-descendant territories to guarantee their rights to property, use, administration and management of their lands and natural resources. The law defines indigenous and ethnic territory: geographic space that covers the entire habitat of a group of indigenous or ethnic communities that make up a territorial unit where they develop, according to their customs and traditions. There is direct communication between the regional

¹⁹ Figueroa Romero, D., and Barbeyto, A., 2014, "Indigenous, Mestizo and Afro-Descendent Women against Violence: Building Interethnic Alliances in the Context of Regional Autonomy" *Bulletin of Latin American Research*, (33:3, 2014).

²⁰ CEIMM-URACCAN, 2006, "Introducción a la metodología intercultural con perspectiva de género".

²¹ Fernando, J.R., 2007, Hacia un Modelo pluralista de administración de justicia en las Regiones Autónomas de la Costa Caribe de Nicaragua. CISP- Comisión Europea-URACCAN- CEDEHCA.

and territorial governments, which is the entity in charge of developing and coordinating the Autonomous Plan of Development and Administration of each indigenous territory, as stipulated in the autonomy law.

The territorial government is formed by two representatives from each communal government. Usually, Twelve representatives usually form the territorial staff. However, the general assembly, which is constituted by the population of the territory, is the highest authority. The general assembly must give its prior and informed consent for any major decisions, such as developing mega projects on the territory.

The communities have the right to practice traditional forms of leadership and organization, as well as the formalization and regulation of diverse histories and traditions. The law allows for the even distribution of taxes derived from exploitation of natural resources inside communal lands. It also affirms Indigenous and Afro-descendent communities' right to co-manage along with the Ministry of Natural Resources (MARENA) of the central government both nature reserves and protected areas located inside communal territories. Prior to this law, this responsibility was exclusively assigned to the central government²².

4.4 Laws and Policies on Gender Equality

The most recent laws on gender equality are the following.

Law No. 790 amending Law No. 331 the Electoral Act (2012)	<ul style="list-style-type: none"> • Quota law for candidate lists for municipal, parliamentary and Central American Parliament elections
Law 717 (2010)	<ul style="list-style-type: none"> • Creates a fund to buy land for rural women from a gender equality perspective
Criminal Code (2008)	<ul style="list-style-type: none"> • Bans abortion under any circumstances • Penalizes woman and medical professionals for abortion • Removes criminalization of homosexuality
Law of Equal Rights and Opportunities (2008)	<ul style="list-style-type: none"> • Gender perspective in all public policies • Equal human, civil, political, economic, social and cultural rights between women and men • Law is obligatory and includes sanctions

National and Regional Public Policies and Programs

- National Human Development Program (2018-2021)
- Caribbean Coast Human Development Plan (2016-2020)

²² Woods, S. and C. Morris, 2007, "'Land is Power': Examining Race, Gender and the Struggle for Land Rights on the Caribbean Coast of Nicaragua", Bluefields: CACRC.

- Strategies for Gender Equity and Equitable Access to Health Services, Ministry of Health (2010)

The national government also has a number of social programs that are designed to benefit women in particular. These include “Zero Hunger”, which targets poor rural women; “Zero Usury” which offers microcredit to urban women.

Regional Public Policies and Programs on Gender Equality

- Gender Equity Policy, RAAS (2008)
- Parliamentary Agenda of Women Council Members, Regional Council, RAAS
- Gender Equality Policy in the Context of Indigenous Peoples and Ethnic Communities in the RAAN (2010)
- Policy, Strategy and Regional Plan for the Development of Adolescents and Youth in the RAAN (2010-2014)

4.5 Laws on Violence against Women

The most recent laws on violence against women to reconstitute women’s rights are the following.

Law 896 (2015) Law against human trafficking	<ul style="list-style-type: none"> • Recognizes gender equality • Recognizes interculturality (law 28) • Provisions for prevention, protection, reparations and investigations
Law 846 (2013) Modifies law 779	<ul style="list-style-type: none"> • Upholds law 779 based on article 48 of the constitution • Reinstates judicial mediation
Law 779 (2012) Integral Law against Violence towards Women and Reforms to Law 641, the ‘Criminal Code’	<ul style="list-style-type: none"> • Localizes many aspects of Belem do Pará convention • Recognizes violence in public and private spheres • Recognizes new crimes like femicide and economic violence • Establishes specialized violence against women courts • Eliminates judicial mediation • Does not recognize legal pluralism; does not recognize child sexual assault

In addition to these laws, both the RACCS and RACCN have public policies on violence against women ²³.

4.6 Relevant Institutions for Gender Equality

National Institutions

- Ministry of Women (MINIM)
- Ministry of Youth

²³ Montes and Woods, 2008, “Diagnóstico sobre Violencia de Genero en las Regiones Autónomas del Atlántico Norte y Sur de Nicaragua”, Managua: Agencia de cooperación Española (AECI).

- Ministry of the Family

RACCS and RACCN Institutions

- Women's Secretariat of the Regional Council, RAAN and RAAS
- Regional Youth Commission in RAAN and RAAS (both formed in 2010)

V. CLIMATE CHANGE, FORESTRY AND ENVIRONMENT: LEGAL, POLICY AND INSTITUTIONAL FRAMEWORK FROM A GENDER PERSPECTIVE

5.1 Climate Change and Environment: Laws and Policy

Between 2011 and 2013, forest loss decreased by 9.6% due to the implementation of a national plan for reforestation and a reduction in losses from wildfires. Data from the National Forestry Institute (Inafor) showed that the average amount of deforestation, which had been 70,000 hectares, was reduced to 63,270²⁴.

Nicaragua is already exposed to a high recurrence of extreme events, natural disasters, very high temperatures on the Pacific Coast, and flooding throughout the country, and it is expected that these events will occur more frequently with increased climate change. It is important to note that the estimates made for these scenarios seek to identify the impacts of changes in temperature and precipitation that are attributable to climate change, and therefore, the values of all other variables. The estimates should therefore be interpreted as possible outcomes if adaptation measures are not implemented. The effects of productive practices by humans that undermine sustainability, such as soil degradation and erosion, include contributing to reducing future agricultural production, which in turn can lead to hunger.

The effects of climate change on Nicaragua's Caribbean region have been severe in the last decade. Authorities and local residents have been forced to take protection and adaptation measures to address the phenomenon that have gradually undermined their safety and changed their way of life. For example, they have experienced a series of hurricanes, floods due to heavy rains or storm surges, environmental pollution and general changes in temperatures, which have caused tremendous economic damage to the local population. The region has historically endured heavy flooding, but something changed for the better: there were very few fatalities, wounded or missing people.

5.2 Forestry Law and Policy

The objective of 2003 forestry law, the Law of Conservation, Fomentation and Sustainable Development of the Forestry Sector is the establishment of a legal regime for the conservation, promotion and sustainable development of the forestry sector. The fundamental aspects are forest management of the natural wooded area, the promotion of plantations, and the protection, conservation and restoration of

²⁴ Central America Data.com, 2014, "Reduced Deforestation in Nicaragua", CentralAmericaData.com, 27 June. https://en.centralamericadata.com/en/search?q1=content_en_le:%22Forestry+law%22&q2=mattersInCountry_es_le:%22Nicaragua%22

forest areas at the national level. Another important element is the list of trees that cannot be felled anymore. The Law created a National System of Forestry Administration (SNAF), the National Forestry Commission (CONAFOR) and established national protected areas.

The forestry law provides for the organization of forest districts and development of local forest management plans. The Law Prohibiting Logging (Law No. 585) (2006) banned the export of timber, although a Presidential Decree (No. 48 of 2008) allowed the collection of trees fallen by Hurricane Felix in the RAAN for export. Exported timber must be less than eight inches thick, regardless of length, and is subject to a fee assessed on the value of the lumber. Requests for permission to cut timber must be accompanied by a forest management plan and permits are granted on the basis of an operating plan. Precious woods must be processed in sawmills authorized for that purpose²⁵.

In 2008, the Government adopted a National Policy for Sustainable Development of the Forest Sector (Executive Decree No. 69-2008), which emphasizes environmental protection and conservation, as well as sustainable development of the forests to support livelihoods and economic growth. It replaced the Forestry Action Plan (1993).

Although law 445 privileges the land claims of indigenous and ethnic communities, to date there has been no attempt to remove those families who are illegally occupying communal lands. In the meantime, these settlers remain in communal territories using the lands for economic activities that prove to be harmful to the environment such as clearing forests in order to create grazing pastures for cows, deploying slash and burn agricultural practices, and attempting to farm in coastal soils that are unsuited for soil-intensive crops²⁶.

Policy regarding the environment and forestry is of vital interest to indigenous and Afro-descendant communities since continuing their relationship and practices on these lands is essential for the ongoing survival of their communities. Both women and men understand that land as a critical aspect of Coast identity for indigenous and Afro-descendant peoples.

5.3 Natural Resources and Protected Areas: Legal, Policy and Institutional Framework

There are several laws that are relevant to the creation of Bosawás, Indio Maiz and other protected areas in Nicaragua. These include law 217, the "General Law of the Environment and Natural Resources" and its Incorporated Reforms (647) the decree of protected areas of Nicaragua (01-2007) and law 7382. These areas became part of the National System of Protected Areas of Nicaragua. The declaration was developed through various efforts, initiatives and requests made by the Autonomous Regional Government and the Autonomous Regional Council of the South Caribbean Coast of Nicaragua, SERENA, MARENA, as well as the Communal and Territorial Governments.

According to the regulation of protected areas (Decree 01-2007) the provisions for the Management of Protected Areas provides a model for the administration of protected areas, in which MARENA is the

²⁵ Sandrine Frégu in-Gresh, et al., 2016, "Regulations on Access and Property Rights to Natural Resources in Nicaragua and Honduras Literature: Review for Institutional Mapping of the Nicaragua-Honduras Sentinel Landscape", https://agritrop.cirad.fr/574124/1/document_574124.pdf

²⁶ Riverstone, G., 2004, *Living in the Land of Our Ancestors: Rama Indian and Creole Territory in Caribbean Nicaragua*.

administrator of the National System of Protected Areas (SINAP) MARENA can assign the administration of an area to Nicaraguan non-profit organizations and institutions, municipalities, universities, scientific institutions, or cooperatives. Indigenous and Afro-descendant communities are protected and a model of Comanagement provides for a relationship of shared responsibilities, which involves and articulates all the actors that affect the protected area. Laws 445, 28 and the Nicaraguan protected areas regulations (01-2007) mandate MARENA to work under a joint management model in those protected areas that are declared in indigenous and Afro-descendant territories of the Caribbean Coast of Nicaragua²⁷.

Various land reforms laws (mostly from 1979 to 2002) were passed, amended and often repealed. The Law on Agrarian Reform (1981) was a core policy of the Popular Sandinista Revolution regarding agrarian issues. This law governed the process of expropriation of large-scale, often under-utilized, land properties, and allowed the redistribution of these properties to small-holders (mostly former agricultural workers) on an individual basis, as collective tenure (cooperatives) or to newly created large-scale production units (state farms). Since then, the Law on Reformed Urban and Agrarian Properties (1997) allowed for the legalization of agrarian reform lands, while Law on the Regularization/Organization/Titling of Spontaneous Human Settlements (1999) granted titles to some informal settlers for the land they occupied.

These policies tend to hurt the indigenous and Afro-descendant communities that have been constantly threatened by displacement, as have their traditional means of survival. It is the main source of ethnic tensions in the region.

VI. INTERCULTURAL GENDER ANALYSIS IN NICARAGUA AND THE CARIBBEAN COAST: OVERVIEW

6.1 Basic Demographic Statistics

The North Caribbean Coast Autonomous Region (RACCN) and the South Caribbean Coast Autonomous Region (RACCS) are more multicultural and multiethnic than the rest of Nicaragua. About 8.2% of the Nicaraguan population identifies as indigenous or Afro-descendant. The proportion of different ethnicities varies greatly across the two regions, as indicated in tables 1 and 2 ²⁸. The male/female ratio is close to 50% for all indigenous and Afro-descendant populations ²⁹.

A brief introduction to the different ethnicities present on the Caribbean Coast is essential. Article 12 of the autonomy law states that members of the Communities of the Atlantic Coast have the right to define and decide upon their own ethnic identity³⁰. In the CR there are currently six main ethnicities:

²⁷ BICU, 2019, "Plan de Manejo bajo el modelo de manejo conjunto del área protegida RVSCP vigente para el período 2019 – 2024, del Refugio de Vida Silvestre del Sistema de los Cayos Perlas (RVSCP)", Bluefields: BICU.

²⁸ Tables 1 and 2 were taken from Voces Caribeñas, 2014, "Aplicación del enfoque de género en las políticas públicas desagregadas por etnia y edad Región Autónoma del Atlántico Norte (RAAN) y Región Autónoma del Atlántico Sur (RAAS)," Bilwi: Voces Caribeñas, pp. 1-2.

²⁹ Dixon, B. and M. Torres, 2008, "Diagnóstico de Género en las Regiones Autónomas de la Costa Caribe," Washington, DC: Inter-American Development Bank and World Bank.

³⁰ República de Nicaragua, 1987, Law No. 28. Autonomy statute for the Regions of the Atlantic Coast (today Caribbean Coast) of Nicaragua.

two are Afro-descendant (Garifuna and Creole), three are Indigeneous (Miskito, Mayagna and Rama) and mestizos³¹.

MAYANGNAS: There are three socio-linguistic groups: the Twhaskas, Panamakás and Ulwas. The Ulwas are located in the community of Karawala, in the municipality of La Barra of the Rio Grande (RACCS). Twhaskas and Panamakás are generally located in the Bosawás reserve, RACCN. This ethnic group has little mobility within the regions.

RAMAS: This is the least numerous indigenous group today. Most live in Rama Cay Island, south of Bluefields Bay. There are also families scattered along the lower Caribbean coast in the basins and nearby rivers around the Indio Maiz reserve. They mainly fish and practice farming to a lesser extent.

GARIFUNAS: This is the ethnicity that arrived most recently to the Caribbean Coast and traditionally live in the RACCS. They settled in villages in the Pearl Lagoon basin (RACCS) after migrating from Honduras. They are descended from African and indigenous Caribbean Arawak peoples.

MISKITOS: Miskitos live in about 250 communities in various parts of both the RACCN and RACCS, including the Coco or Wangki river, as well as the coastal shores and plains of the municipality of Puerto Cabezas and Pearl Lagoon basin. It is a population of great intra-regional mobility, but with a great sense of roots and belonging to their communities, to which they return after long periods of temporary employment. Their main activities consist of fishing in coastal areas, small farming and artisanal mining in inland areas, and to a lesser extent the service sector in urban centers.

CREOLES: This population identifies as direct descendants of African slaves and the other Blacks from the Caribbean islands. They are mostly located in Bluefields, Corn Island, Laguna de Perlas and the urban area of Bilwi (Puerto Cabezas). Historically they settled in urban centers, often employed as public servants. Many women are nurses or teachers. They fish and farm in the Pearl Lagoon and Bluefields areas. Currently, young men and women seek temporary jobs on international cruise ships after completing their intermediate level studies, while maintaining family ties during their work stay. There are also some Creoles in the Indio Maiz area.

MESTIZOS: The Mestizo population has become a majority in the Caribbean region, and have settled in different urban and rural areas. Since the nineteenth century, Hispanic-speaking mestizo peasants have migrated to the Caribbean from the Pacific and the center of the country, though they migrated in much greater numbers after the 1970s. They have settled illegally on indigenous territories, including in forests and territorial plots, and have mixed with mestizos with a longer historical presence in both regions. Their main economic activities include cattle farming, timber extraction, and agriculture. Large numbers of Mestizos have settled in the natural reserves of Bosawas and Indio Maiz.

Tables 1 and 2 provide demographic information per ethnicity and municipality for the RACCN and RACCS respectively.

³¹ Mestizos are a “mixed” ethnicity of Spanish settlers and indigenous peoples, or hispanicized indigenous people. They are the majority of the Nicaraguan population.

Table 1: Population per municipality and ethnic group in percentages, RACCN

Municipality	Population	Extension Km2	Density pop/km2	Mestizos %	Miskitos %	Creoles %	Mayagna %	Rama %	Garifuna %
North Atlantic Autonomous Region (RAAN)									
Puerto Cabezas	82,548	5,985	13.8	22%	72.3%	6%	0,3%		
Waspan	55,586	9,342	6.3	4%	91%		5%		
Prinzapolka	24,784	7,020	3.3	20%	79%	1%	0,3%		
Bonanza	83,115	1,898	7.2	47%	8%	0,2 %	45%		
Rosita	28,324	2,205	12.8	72%	11%	0.4%	17%		
Siuna	22,913	5,040	43.8	98%	0.6%	0.1%	0.6%		
Mulukuku	37,815	1,618	23.4	100%					
Waslala	59,707	1,329	44.9	100%					
Total	394,792	32,127	9.4	57%	36%	1.15%	6%		

SOURCE: VIII Population Census and IV Housing Census, 2005 / adapted INIDE 2009

Table 2: Population per municipality and ethnic group in percentages, RACCS

Municipalities	Population	Extensions Km2	Density Pop/km2	Mestizos %	Miskitos %	Creoles %	Mayagna %	Rama %	Garifuna %
South Atlantic Autonomous Region (RAAS)									
Corn Island	12,520	13.1	920	30%	40%	27%			3%
Bluefields	49,292	4,775	10	57%	6%	34%		3%	0.5%
Pearl Lagoon	10,628	3,876	2.74	7%	38%	27%			28%
Kukra Hill	13,200	1,193	11	80%	10%	10%			
Desembocadura del Rio Grande	5,500	1,738	3.2	15%	50%	15%	20%		
La Cruz de Rio Grande	20,000	3,448	5.8	99%	1%				
El Tortuguero	33,844	3,403	9.9	99%	1%				
Bocana de Paiwas	55,000	2,375	23	100%					
El Ayote	15,196	831	18.3	100%					
Muelle de los Bueyes	29,590	1,391	21	100%					
El Rama	63,245	3,753	16.8	100%					
Nueva Guinea	12,800	2,774	46.14	100%					
Total	429,552	27,546	15.6	90%	3%	6%	0.25%	0.3%	0.8%

SOURCE: VIII Population Census and IV Housing Census, 2005 / adapted INIDE 2009

The figures in the above tables provide a snapshot in time, as the situation has continued to change. The main reasons have been socioeconomic: changes in the enclave economy; advance of the agriculture and cattle-ranching frontier; indiscriminate exploitation and depletion of natural resources; and military conflict³².

Tables 1 and 2 also show the low population density in the two autonomous regions. Whereas the two regions make up about half of the country's territory, it has only about 12% of the population³³. The regions are among the most rural areas of the country, where 72% of the RACCN and 63% of the RACCS populations are rural³⁴. This is one important factor that relates to income generation and/or subsistence activities as well as explaining the gender gap with respect to access to health and other social services.

Also, a higher proportion of the population is younger in the Caribbean region compared to the national rate. In the RACCN, 48% is under 15 years old and in the RACCS it is 45%. The national proportion is 37%³⁵.

6.2 Education and Literacy³⁶

In general, there are not many significant gender gaps among population segments regarding literacy and primary and secondary education in the Caribbean Coast regions; however, there are with respect to technical education.

There is a higher illiteracy rate among rural populations in both Caribbean Coast regions (about 50%) as compared with urban populations (20%). The main gender gap found was that rural women in the RACCS are more illiterate (54%) than men (48%).

Education measures mostly show no significant gap in terms of primary education. That said, data indicates about 10% greater enrolment of adolescent girls in secondary school – particularly the retention of adolescent girls in the RACCN – and about 10% higher enrolment of men in adult education. Both of these relate to gender disparities in that adolescent boys are expected to work whereas adult women take much greater responsibility in the care economy and child rearing.

There are significant gender gaps with respect to technical education in terms of both enrolment and specialization. For example, men are far more frequently enrolled in sectors related to forestry and agriculture than women are, though even women are more highly enrolled in these areas than the national average. Also, although there is a small gender gap in technical enrolment at the national level, the gap is significant in both Caribbean regions, and more so in the RACCN (see table 3).

³² UNDP, 2005, op.cit., p. 59

³³ Ibid.

³⁴ Dixon and Torres, 2014, op.cit., p. 5.

³⁵ Ibid.

³⁶ The material in this section was adapted from Dixon and Torres, 2008, op cit.

Table 3: Distribution of enrolment in technical education by gender

Territorial scope	Men	Women
RAAN	74,1%	25,9 %
RAAS	62,4%	37,6 %
Country	48,3%	51,7%

Source: Dixon and Torres, 2008 with data from INEC, 2005a

6.3 Women, Decision-Making and Leadership

6.3.1 Political Representation and Decision-Making

Throughout the country there are two levels of government, national and municipal; meanwhile the RACCS and the RACCN have a third level of government to administer the autonomous regions. Indigenous and Afro-descendant peoples on the Caribbean Coast have four or five levels of government: national, regional, municipal, territorial and communal³⁷. Law 790 and its 50% quota is gradually being implemented in these different levels of government; in a few cases women's representation has already reached close to 50%.

In the national parliament there were 3 deputies for the RACCS and 2 represent the RACCN in the 2012-2016 period. All the RACCN representatives were women (40%) and all the RACCS deputies were men (60%). Their ethnic distribution was 2 mestizo men from the RACCS (40%); 1 miskitu woman from the RACCN and 1 miskitu man from the RACCS (40%); and 1 Creole woman from the RACCN (20%). One study further pointed out that the number of deputies assigned to the RACCS and RACCN was disproportionate to departments with similar population sizes; this had the effect of leaving Coast peoples underrepresented³⁸. The Creole woman in the National Assembly holds the position of First Secretary.

In the Regional Councils of the RACCN and the RACCS, 50% is slowly in the process of being reached, especially since 2010. In the data for the most recent period (2010-2013), women made up just 28.9% of representatives in the RACCN and only 21.2% in the RACCS³⁹.

More recent data for the 2014-2017 period shows that the percentages of women councilmembers increased once again. Table 5 provides both the total numbers of women as well as their ethnic distribution.

Table 4: Ethnic Identity of Women Members of Regional Councils, 2014-2017⁴⁰

Ethnicity	RACCN	RACCS	Total
Mestizo	9	10	19
Miskitu	11	0	11
Creole	1	5	6
Garifuna	0	2	2
Mayagna	1	2	3
Rama	0	1	1
Total	22	20	42

³⁷ As an example, in the Pearl Lagoon Basin each community has a communal government and there is also a territorial government representing all the communities.

³⁸ Voces Caribeñas, 2014, op cit., p. 16.

³⁹ Ibid, p. 17-18.

⁴⁰ Ibid., p. 40.

In contrast to the positive shift towards gender equality in decision-making at the Regional Council level, one study highlights that ethnic distribution has become less representative, particularly in terms of indigenous peoples⁴¹.

Other data point out that at the municipal level, the quota law is being implemented less than at other levels of government. A mere 20% of women in RACCS municipalities particularly in the RACCS. However, at the level of territorial and community governments, there is almost 40% representation of women (see table 6)⁴².

Table 5: Ethnic and gender participation in governments in the RACCS

No.	Level Government /seats	% Women Participants/ Title-holders	Number of Indigenous Women	Number of Afro-descendant Women
1	Regional Council (total 45 seats)	38 %	2	3
2	Municipal Mayors (total 12 municipalities)	20 %	1	1
3	Local or Communal Boards	39.9 %	----	---

Source: CRAAS, 2015.

One analysis found that women's formal political leadership in Bilwi, Puerto Cabezas has been generated from a historical process of involvement in the Moravian church, the Sandinista revolution and post-1990 development projects⁴³.

Reflecting the growing emphasis on reaching equality in terms of women's formal decision-making power, participants in all three community consultations for Bio-CLIMA placed great emphasis on the need for women to have equal representation in the territorial governments (GTI). They also insisted on increasing women's participation and decision-making role, including by developing projects and providing resources⁴⁴.

6.3.2 Leadership

Contrasting to women's representation in formal politics, women of different populations in the Caribbean region have long been community leaders. They have exercised this role in different manners. At the same time, there are a number of perspectives, positive and negative, about women's leadership at the community level.

One form of traditional leadership consists of transmitting indigenous and Afro-descendent identities and cultures to the community, for example through story-telling⁴⁵. Another strategy consists of

⁴¹ Ibid.

⁴² Comparative data was not available for the RACCN.

⁴³ Herlihy, L.H., 2013, "Mujeres Levantándose Con la Iglesia Morava, la Guerra, y los ONG," *Ciencia e Interculturalidad*, 13(2) July–December.

⁴⁴ MARENA, 2019a, 2019b, 2019c., op cit.

⁴⁵ Goett, J.A. 2006, *Diasporic Identities, Autochthonous Rights: Race, Gender, and the Cultural Politics of Creole Land Rights in Nicaragua*. Ph.D. Dissertation, University of Texas at Austin.

research and organizing of women, whether as indigenous or Afro-descendant women, or through intercultural coalitions⁴⁶. Another pertinent way is through the strategic use of women's traditional cultural responsibility as land stewards⁴⁷.

That said, studies have found that women's informal leadership is not always recognized by others in society in general or by those with formal authority. An underlying factor relates to the 'invention of tradition'. For example, people commonly say "she knows more about children so send her home", or "let her work at the marketplace." Not only does this belittle women, it ignores that women of different ethnicities have traditionally been active in various ways in agricultural production and land stewardship⁴⁸. This contradiction signifies that women's participation is sometimes ignored. Also, culture can be viewed as either a positive or negative factor in women's lives (or both), depending on how it constrains or enables women's autonomy⁴⁹. This lack of recognition also points to the existence of a barrier that impedes women who are informal leaders becoming from elected officials.

At the community level, where decisions around forests are made, one study found that women's leadership and decision-making is sometimes undermined. The main obstacles that impede women from participating effectively in forest decision making at the community level relate to: low levels of community organization, pressure by husbands, difficulties in organizing women and informal sanctions. It concluded that improving women's participation in community decisions is directly related to increasing women's decision-making equality at the household level⁵⁰.

Another study found that women are more trusted as community leaders because the population thought they were less corruptible.

6.3.3 Civil Society and Inter-Sectoral Coordination

In the community consultations for Bio-CLIMA, the representative of one indigenous women's organization mentioned that her organization used to be part of an Alliance with the government and the Women's Directorate in particular, but that the coordination had almost stopped. She offered to coordinate with the government again given their presence in all indigenous territories⁵¹.

In all the consultations, participants emphasized that the project should strengthen women's organizing, including through providing resources⁵².

6.4 Economic Activity

Despite the tremendous wealth of natural resources in the Caribbean region, there is still a high degree of poverty and inequality in access and control of resources⁵³.

⁴⁶ Figueroa and Barbeyto, 2014, op cit. and Woods Downs, 2005, op cit.

⁴⁷ Morris, C.D., 2016, "Toward a Geography of Solidarity: Afro-Nicaraguan Women's Land Activism and Autonomy in the South Caribbean Coast Autonomous Region," *Bulletin of Latin American Research*, 35:3, 355–369.

⁴⁸ Woods and Morris, 2007, op cit.

⁴⁹ Woods and Morris, 2007, op cit.

⁵⁰ Evans, K. et al., 2016, "Challenges for women's participation in communal forests: Experience from Nicaragua's indigenous territories", *Women's Studies International Forum*, 65.

⁵¹ MARENA, 2019b, p. 15.

⁵² MARENA, 2019a, 2019b, 2019c, op cit.

Economic activity varies widely according to location, territory, gender and ethnicity⁵⁴. For example, census data from 2005 shows that women's rate of economic activity overall (35%) was less than half of men's (75%). In the CR, the rates were even more exaggerated, especially in rural areas, where women's economic activity was only 21.8% compared with men's rate of 82.9% (see table 7).

Table 6: Net Rates of Economic Activity, Disaggregated by Area and Gender, %

Territorial scope	Men	Women	Total
National	75	35	54.6
Urban	68.5	44.4	55.6
Rural	80.6	25.2	53.7
Caribbean Coast	75.8	29.6	52.4
Urban	65.3	39.2	51.5
Rural	82.9	21.8	53.1

Source: Voces Caribeñas, 2014, p. 5.

This disparity can also be found in the different areas of economic production, as evident in table 7. Just over half of rural women in the Caribbean region (54.1%) participate in agricultural activities compared with a third of women at the national level (33.8%). Meanwhile, the rate of both women and men active in trade, hotels and restaurants are very similar when comparing the national rates with those of the Caribbean region in rural areas (see table 8).

Table 7: Distribution of population per economic activity and gender, %

Sectors of economic activities	Country				Caribbean Coast	
	Rural		Urban		Rural	
	Man	Woman	Man	Woman	Man	Woman
Agricultural Activities	84	33.8	19.5	2.4	85.8	54.1
Services, commercial	3.6	26.4	17.3	39.8	3.2	1.5
Commerce, Hotels, Restaurantz	3.9	23.3	22.8	37.9	2.5	22.8
Manufacturing industry	3.1	13.7	15.2	17	14	6.3
Others	5.4	0.8	25.2	2.9	7.3	0.3

Source: Voces Caribeñas, 2014, p. 5; with data from INEC, 2005a.

Also, the informal sector is slightly larger in the Caribbean region than at the national level for both women and men, where the rates are slightly higher for men than for women in rural areas (84% men; 81% women) and slightly higher for women in urban zones (65% men and 69.3% women)⁵⁵.

6.5 Gender Division of Labour and Access and Control of Resources at the Household Level

Studies have demonstrated a number of critical points regarding the household division of labour and decision-making. These are: (i) women and girls actively contribute to the household; (ii) their work

⁵³ Dixon and Torres, 2008, op cit.; UNDP, 2005, op cit.

⁵⁴ Dixon and Torres, 2008, op cit.; Voces Caribeñas, op cit.

⁵⁵ Voces Caribeñas, 2014, op cit.

varies over time and across communities; (iii) their work is often not recognized; and (iv) their participation in income generation and decision-making at the household level varies greatly and is not necessarily linked to their participation in formal decision-making structures at the community or higher levels.

In her study of women's agricultural production in the Pearl Lagoon Basin, Barbee maintains that "different traditions, socio-economic structures, cultural values, norms and gender ideologies are all embedded in [women's] ethnicities and serve to either allow and support women's farm production or discourage it"⁵⁶.

In general, men own far more land than women do, and the size of the land they own is greater. Furthermore, women have far less access to credit. This unequal relationship is evident at both the national levels and on the Caribbean Coast⁵⁷.

One study of Mayagna and Miskitu communities in the RACCN found a complex relationship regarding extraction of forest products, use of those products and control of income⁵⁸. For example, it found that men do most of the extraction of forest resources (Table 8).

Table 8: Forestry Resources Extracted

Forest products	% respondents extracting		
	Households	Males	Females
Timber	51.0	48.3	2.7
Posts	38.3	37.7	0.7
Firewood	71.3	68.7	2.7
Animals	42.3	42.0	0.3
Fruits	36.3	32.3	4.0
Artisan materials	10.7	8.7	2.0
Herbs	35.3	27.7	7.7
Honey	20.3	20.3	0.0

Source: Evans, et al., 2016, p. 41.

This study found that most of these products are used for household subsistence purposes. Of the wide variety of products that were sold, one third of households participated in sales of posts and timber, where men controlled the income from those and other products, such as animals and fruit. Even though women are largely not involved in extraction, they controlled the money from the products they sold, especially non-wood resources such as fruit, artisan materials, herbs and honey (see table 9).

⁵⁶ Barbee, S., 1997, "Mujeres Productoras Agrícolas en la Cuenca de Laguna de Perlas", *WANI*, #22, 6-22.

⁵⁷ Voces Caribeñas, 2014, pp. 9-11.

⁵⁸ Evans et al., 2016, op cit.

Table 9: Forest Products Sales and Control of Resources

Resource	% of households that sell	Of those selling, who sells			Who controls money from sales?		
		Man	Woman	Both	Man	Woman	Both
Wood	33.3	55.6	37.4	7.0	28.3	20.2	51.5
Posts	12.0	58.3	38.9	2.8	38.9	16.7	44.4
Firewood	5.7	35.3	23.5	41.2	17.6	11.8	70.6
Animals	16.7	40.8	26.5	32.6	20.4	22.4	57.1
Fruits	12.7	23.7	36.8	39.5	13.2	39.5	47.4
Artisan materials	5.3	25.0	62.5	12.5	6.2	59.2	37.5
Herbs	3.7	36.4	45.4	18.2	18.2	54.6	27.3
Honey	3.0	44.4	44.4	11.1	22.2	55.6	22.2

Source: Evans, et al., 2016, p. 42.

Qualitative methods, including focus groups and observation, found that despite beliefs of shared decision-making, in practice women faced many obstacles to playing an effective role in decision-making both at the household and community levels. The study found that even though women are present in discussions related to decision-making, they do not necessarily influence the decisions made. Furthermore, women are more aware of this dynamic than men⁵⁹.

Other studies have gathered compelling evidence that women in the CR often participate in agricultural production within the family but do not necessarily have access and/or control of the resources. One example relates to cocoa production. Women often cut the cocoa pods because they grow low. Then women and boys and girls cut open the cocoa, dry it and prepare it. Then men set the price and sell the cocoa, followed by deciding how to distribute the income. In the case of rice, the whole family participates in planting, then men do the harvesting. If hulling the rice is industrialized then it is a man's activity; if it is done manually (artisanally), then women and older children do it. Men carry out all the sales. As for beans, mostly men do the planting and harvesting while women and older children dry them. Another example comes from artisanal gold mining. Adult women pan for gold by standing in water laced with cyanide; and in some locations they can only reach the water by climbing in and out of precarious mine shafts. Then adult men take the small piece or pieces of gold they find (the size of a small fingernail or smaller) take them to the city to sell them. The women then go back home to continue working and likely do not have any control over the sale price, and they may not receive any direct income that she can decide how to spend or indirectly in the form of supplies purchased for the family, especially if the man decides to spend some or all of the income by drinking at a bar. This dynamic is frequent in the region and can be found among various ethnicities⁶⁰.

Generally speaking, in the gender division of labour in the CR, rural women are the ones responsible for reproductive care economy, while their participation in production is usually invisible. There is some flexibility, which offers other possibilities for women. In agricultural production, women are seen as helpers of their husbands. For example, men prepare the land and women sow the seeds. Indeed, the organization of agricultural work at the family level relies on the participation of women and men, and

⁵⁹ Evans et al., 2016.

⁶⁰ Woods, S., 2020, Personal communication based on extensive unpublished fieldwork in the RACCN and RACCS.

girls and boys, in various tasks. As ‘helpers’, women do not earn a salary. At the same time, women raise domestic and yard animals and they also care for family members of two generations, their children and their parents. Men are seen as the producers and as head of household. They sell the excess produce, and thus have access and control of productive resources. They often do not bring all the earnings home. That said, women make the decisions regarding use of produce in the household.

One of the main concerns raised in the community consultations for the Bio-CLIMA project was the need to visibilize women’s participation in the community and in the project, particularly in terms of how labour is shared and divided at a community level. An example was given of a highway construction project that only paid men to do the work, but women were actively involved in tasks that complemented and were essential to men’s work⁶¹.

6.6 Women Headed Households

The rate of female headed households varies widely in the Caribbean macro-region by area and ethnicity, as well as over time. National census data shows that women are heads of households in 21.6% of homes in the RACCN and 25.4% in the RACCS, while the national average is 30.3%. Meanwhile Rosita (predominantly a mestiza municipality) has 37%; and ethnically diverse municipalities in the RACCS are yet higher: Corn Island (46%) and Bluefields (50%). Studies from the Caribbean Coast show higher percentages, such as 50% among Rama and 35% among Creole. The 2005 census also showed that the percentages had increased since 1993⁶².

One participant in the community consultations for the Bio-CLIMA project, who represented the indigenous women’s group AMICA, said that in the communities where they work, about 70% of women are single mothers who are raising three or more children, and some have seven or eight⁶³.

6.7 Water and Sanitation

The rate of access to water and sanitation for the RACCS and the RACCN is far below the national average, as can be seen in table 10. While the percentage for households in the RACCN is less than half of the national average, those in the RACCS have a quarter of the national percentage. In terms of sanitation (latrines or toilets) in homes, the percentage is about 20% to 26% less than the national. This has a very negative effect on the health of all members of the family.

Table 10: Access to Water and Sanitation, %

Indicators	RAAN	RAAS	Country
Percentage of households with access to domestic water	24.9	15.1	62.9
Percentage of households with access to excreta disposal (latrines and toilet)	58.5	66.2	84.6

⁶¹ MARENA, 2019b, p. 27.

⁶² Dixon and Torres, 2008, p. 4.

⁶³ MARENA, 2019b, p. 27.

Source: Dixon and Torres, 2008, p. 7; with data from INEC, 2005a.

6.8 Health

Indicators of women's sexual and reproductive health show a dramatic disparity between the health of Nicaraguan women overall and women of the RACCN and RACCS in particular. This is largely the result of the lack of access to health care facilities. While there are health centres in every community, the services provided and resources available (medicines, etc.) are often limited. There is also a notable difference between the RACCN and RACCS, where in the former there is even less access to the public health care system. This can be explained by the greater proportion of rural population as well as the continued use of indigenous or Afro-descendant traditional practices. Table 11 provides a comparison of select indicators.

Table 11: Selected indicators of sexual and reproductive health

Indicators	RAAN	RAAS	Country
Global Fertility Rate	3.65	3.55	2.94
Birth rate	34	22	24
Women between 14 and 49 years old	45.0	47.2	51.8
Women aged 35+ who have given birth	20.4	16.6	4.0
Adolescents who are already mothers	27.3	30.7	19.9
Girls under 15 years who are already mothers	1.2	1.0	0.8
Maternal mortality rate for 100,000 inhabitants	265.7	166.4	151.7
Coverage of institutional births	36.7	25.0	50.0
Prevalence of use of contraception methods	45.5	62.0	65.5
Unsatisfied need for contraception methods	28.1	16.4	14.7
Access to female sterilization	12.3	18.5	25.3

Source: Dixon and Torres, 2008; with data from INEC, 2005a.

Nicaragua has one of the highest adolescent fertility rates in Latin America and the Caribbean, and the rates of the RACCS and the RACCN were significantly higher than the national one, where the figure in the RACCS is the highest. According to the criminal code, sex under the age of 14 years is statutory rape, so all those girls under 15 who are already mothers (1.2% RACCN and 1.0% RACCS) – and many more who did not get pregnant – were raped. None of them had access to legal abortion. The maternal mortality rate is high at the national level and somewhat higher in the RACCS, but it is notably higher in the RACCN. Use of contraception methods and unsatisfied needs of contraception also showed much greater lack of use and unsatisfied needs in the RACCN than the RACCS.

The most common cause of cancer among women was cervical cancer, where the national prevalence rate is 13.9 cases per 100,000 women in 2002.

In the Caribbean region, adolescent and adult indigenous women may suffer at some point from “Grisi Siknis” (or bla or wakni), which is an endemic cultural syndrome. Symptoms include headaches, loss of consciousness, convulsions, as well as a strong desire to run to a mountain or river and attack anyone who gets in their way. This has a disturbing impact on the victims, as well as the entire community who tries to help those affected⁶⁴.

⁶⁴ Dixon and Torres, 2008, p. 8.

6.9 Migration Patterns

There are two main migration patterns to and from the CR, as well as several tendencies related to them⁶⁵. The main one is the advance of the agricultural frontier, which began in the nineteenth century and became more intense first in the 1960s and even more so since the 1990s. In this flow, the Caribbean Coast is a destination point for mostly rural mestizos from the Pacific and central areas of the country who are in search of fertile land. They settle on land that appears to them to be unused – though is titled to indigenous and Afro-descendant communities – then they cut down all the trees and practice extensive, slash and burn agriculture that deteriorates the soil. For example, between 1995 and 2005 the RACCN had the highest annual increase in population in the country, at almost 4.9%⁶⁶.

The other main dynamic is out-migration. The main tendency is Afro-descendant youths who work on cruise ships out of Miami, referred to as ‘shipping out’, while others may go to certain Caribbean islands. Between 1995 and 2005, the RACCS annual population change rate decreased by 1.2%.

One study of the shipping out dynamic found that Afro-descendent women face combined racial, gender and class discrimination and violence. Since they suffer discrimination and violence while on ships registered in other countries and working mostly in international waters, they have no recourse for justice⁶⁷.

6.10 Religion and Spirituality

Life from a spiritual perspective has a significant positive impact on people's physical and mental health. For most Coast people, spirituality is an integral part of their life, it is understood to be the path to well-being. They summarize spirituality in the following terms.

“Spirituality is that internal force, that inexplicable energy that makes coastal people resilient, it is what we call Faith in God, complete resignation to the all-powerful. That provides us with energy that balances our life, to achieve the well-being that enhances and identifies the coast family”. In the north and south autonomous Caribbean regions, most people understand religion – Christianity – as spirituality in itself. Very few differentiate between religion and spirituality, and those who do are mostly older women. One’s faith in God is considered spirituality⁶⁸.

Coast people acknowledge the existence of different spirits, yet they emphasize that their spiritual practices are religious and Christian practices, which they often call “good practices”. In the Caribbean region, traditional medicine or healing practices (home remedies), is part of spirituality. Nonetheless, from the point of view of some religions it is considered “evil practices or bad spiritual veneration”. For that reason, some do not practice traditional medicine openly. Traditional medicine is a fundamental

⁶⁵ UNDP, 2005, op cit.

⁶⁶ Dixon and Torres, 2008, p. 3.

⁶⁷ Simmons Obando, S.O., 2017, *“Ship Out”: Una aproximación a otra modalidad de empleo y emigración internacional de mujeres jóvenes afrodescendientes de la ciudad de Bluefields*. MA Thesis. Managua: Programa Interdisciplinario de Estudios de Género, Universidad Centroamericana.

⁶⁸ Woods, S. and McCoy, A., 2020, Gender, Violence and Spirituality. Mis creencias, mi fe, una forma de vida, una estrategia de sobrevivencia y de ser resilientes! Bluefields: CEIMM- URACCAN.

part of indigenous and Afro-descendant peoples' identity; it contributes to explaining their very strong bond to Mother Earth, to the territory itself. One main reason why indigenous people without land may perish because they depend solely on nature to provide their needs, such as food, medicine, housing material, transportation (canoe) and traditional heritage. Indigenous people believe the strength of a people comes from the land.

When you ask a Coast woman how she identifies, she would typically reply, "I'm Hilda Allen, a Christian woman, mother of four, creole or miskito..." The order in which she introduce herself demonstrates that her religion is primary, since it is a matter of pride or being good. This example can be found in all indigenous ethnic groups. People in the CR work 6 days a week; Sunday is the day of worship for everyone. Most indigenous and Afro-descendants are Moravians (70%), followed by Anglican, Adventist and Pentecostal. Mestizos are usually Catholic or evangelical.

There may be significant ethnic differences among Mayagnas, Miskito, Rama, Ulwa (indigenous), Creole and Garifuna (Afro-descendants), but they all maintain that preservation and reforestation of land on the Caribbean Coast is essential. That is because land holds the existence of a people; and it is the place where they seek spiritual guidance. Indeed, indigenous peoples have their collective lands organized for different purposes, including sections assigned for gathering plants for traditional medicine and for spirituality practices.

6.11 Gender Equality Indices and Review of Data

In 2018 global indices, Nicaragua ranked in fifth place in the World Economic Forum's Global Gender Gap report, which emphasized women's formal political representation, education and others⁶⁹. Using this metric, Nicaragua was one of only ten countries around the world to reduce the gender gap by more than 80%⁷⁰. At the same time, it ranked 105 of 189 countries in the United Nations' Gender Inequality Index which tracked labour force participation, gendered health and other factors⁷¹. Furthermore, it also held position 15 of 29 Latin American and Caribbean countries for rate of death by current or former intimate partner⁷². The differences among the rankings relate to the issues being compared and the methodology, which underline the complexity and multidimensionality of measures of gender inequality.

That said, women of all ages, ethnicities and locations on the Caribbean coast face even greater barriers to equality than the national averages, which are related to the relatively lower human development index and the power relations based on ethnicity that are intertwined with those of gender (see table 12).

⁶⁹ World Economic Forum, 2018, The Global Gender Gap Report 2018. http://www3.weforum.org/docs/WEF_GGGR_2018.pdf

⁷⁰ Gobierno de Reconstrucción y Unidad Nacional (GRUN), 2019, Informe Nacional sobre el Avance en la Aplicación de la Estrategia de Montevideo para la Implementación de la Agenda Regional de Género en el marco del Desarrollo Sostenible hacia 2030, p. 5.

⁷¹ UNDP, 2020, *Tackling Social Norms*, Human Development Perspectives.

⁷² CEPAL, [Observatorio de Igualdad de Género](https://oig.cepal.org/es/indicadores/muerte-mujeres-ocasionada-su-pareja-o-ex-pareja-intima) de América Latina y el Caribe, "Muerte de mujeres ocasionada por su pareja o ex-pareja íntima". <https://oig.cepal.org/es/indicadores/muerte-mujeres-ocasionada-su-pareja-o-ex-pareja-intima>

Table 12: Selected Demographic Indicators

Indicators	RAAN	RAAS	Country
Percentage of rural population	72.0	63.1	44.1
Percentage of population < 15 years	47.6	44.8	37.3
Working-age population – (%) Men	49.0	51.0	57.0
Working-age population – (%) Women	50.0	53.0	59.0
Women-headed households	21.6	25.4	30.3
Life expectancy at birth – Women*	68.2		72.9
Life expectancy at birth – Men*	63.6		68.1
Human Development Index**	0.466	0.454	0.698

Sources: INEC, 2005a; * ENDESA, 2001; ** PNUD, 2005.

Given these compelling disparities, evident in both the qualitative and quantitative data reviewed in this section, experts insist on the need to address gender inequalities from an intercultural approach that links gender, race and other structural factors⁷³.

VII. VIOLENCE AGAINST WOMEN AND GIRLS IN NICARAGUA AND THE CARIBBEAN COAST

7.1 Situation of Different Forms of Violence against Women, Girls and Adolescents

7.1.1 Quantitative Data⁷⁴ on Gender-Based Violence

Violence against women is one of the main problems affecting women on the Caribbean Coast. The RAACN ranked in third place in prevalence nationally and had the highest frequency of physical violence (31.6%). The RACCS ranked in fifth place overall.

Between January and August 2010, the Women's Police Stations (WPS) reported 22,161 complaints of family violence nationwide, of which 926 were reported in the RACCN and 500 in the RACCS. During the same period, 453 complaints of sexual violence were registered in the WPSs in total for the RACCN, RACCS and Río San Juan department. Of that total, 55% were of rape. What is particularly remarkable is that for 44% of those cases, the victims were less than 13 years old (see figure 1)⁷⁵.

⁷³ See Morris, C.D., 2010, "Pensar el Feminismo Afronicaragüense," In Odile Hoffman, ed. *Política e Identidad: Afrodescendientes en México y América Central*, Mexico: Instituto Nacional e Antropología e Historia, UNAM; and Woods Downs, S., 2005, *I've Never Shared This with Anybody: Creole Women's Experience of Racial and Sexual Discrimination and Their Need for Self-Recovery*, 1st ed., Managua: Centro de Estudios e Información de la Mujer Multiétnica, URACCAN.

⁷⁴ Voces Caribeñas, 2014, op. cit., pp. 23-25.

⁷⁵ Voces Caribeñas, 2014, op cit., p. 24.

Figure 1: Age ranges of victims of sexual violence, by years (“años”)



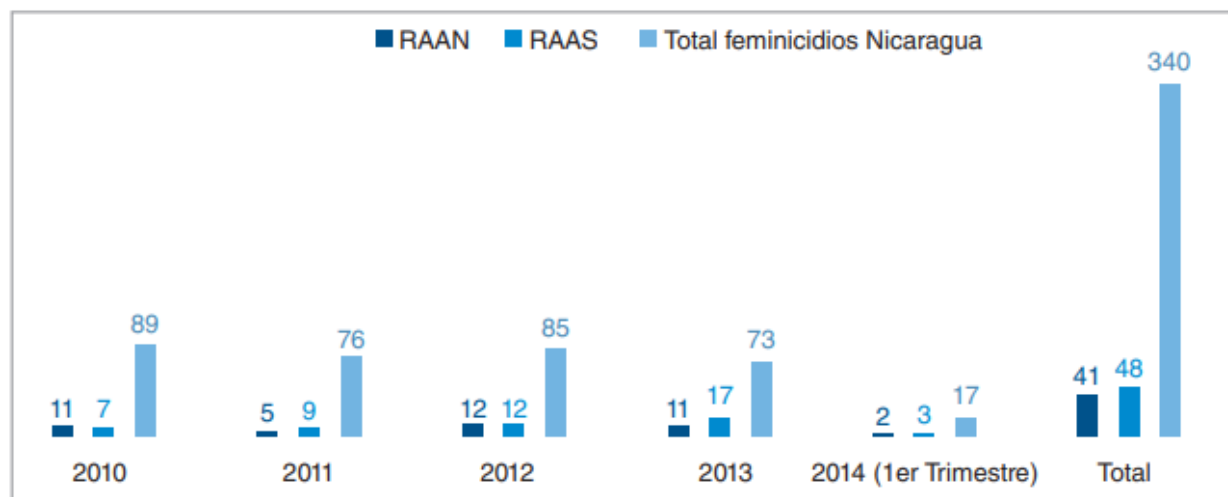
Fuente: Comisaría de la Mujer, PN – Octubre 2010

Source: Women’s Police Stations, National Police, October 2010

Almost all the victims of sexual violence crimes were women or girls (96.2%). In Puerto Cabezas, the vast majority of complainants were miskitas (92.5%) and a small number were mestizas (5%). In Bluefields, mestizas filed complaints most frequently (65%), followed by Creole women (22%). These percentages were roughly comparative to the ethnic distribution of the population in both sites, although in both cases, the ethnicity with the greatest presence in the municipality filed a disproportionately higher percentage of complaints. Many complaints of sexual violence committed against girls are incest⁷⁶.

The most severe form of violence against women is killing a woman. Femicide generally refers to killing a woman for gender reasons; however, the reforms to law 779 reduced the legal definition in Nicaragua to a woman killed by her (ex-)partner. One source found that between January 2010 and March 2014, 340 femicides took place at the national level, of which 26% occurred in the Caribbean Coast regions, (41 cases in the RACCN, and 48 in the RACCS). Given that the population of the Caribbean Coast is only 12% of the national population, this statistic is disproportionate. It underlines the severity of violence against women in the region (see figure 2).

Figure 2: Comparison of femicides between the RACCS, RACCN and national total, Jan. 2010-Mar. 2014



Source: Voces Caribeñas, 2014.

⁷⁶ Dixon and Torres, 2008, p. 11.

7.1.2 Other Forms of Violence against Women

Gender-based violence perpetrated by a current or former partner or family member are the most common forms of violence against women. That said, in-depth, qualitative academic studies also provide evidence of violence against women perpetrated as an expression of combined ethnic- and gender-based inequalities⁷⁷. These forms of violence are not recognized in laws and are not filed as complaints to the authorities.

Sexual violence is also an issue in relation to third parties entering communities on the Caribbean Coast, where these have affected girls and adolescents in particular⁷⁸. For example, when a new harbor was being built in El Bluff (RACCS), there were several incidents of sexual violence reported by adolescent girls, especially Creole girls. Since 2019, recent research has revealed a spike in different forms of violence in both Bluefields and Nueva Guinea that have been connected to the new highway between the two municipalities⁷⁹. In particular, the police rescued several boys from Bluefields who had been captured for human trafficking after the case was publicized on La Costeñísima radio station. Finally, mestiza girls in rural communities in the buffer zones of BOSAWÁS, RACCS and RACCN have been victims of violence when alone at home or travelling to school or other locations.

Analyses of the interactions between different systems of oppression are highly pertinent to indigenous and Afro-descendant women experiences in the Caribbean macro-region. Several academic studies have found that people with multiple subordinated identities endure more prejudice and discrimination than those with a single subordinate identity. For example, violence against indigenous and Afro-descendant women also takes the form of violent confrontations and the dispossession of land⁸⁰. Morris examines how violence and justice are conceived very differently for Afro-descendant women. She argues that gendered violence against women (e.g. domestic or sexual violence) is not the only form of violence they suffer, and that it cannot be privileged in relation to other forms of violence. For this reason, she states that gender justice needs to comprise both gender and economic justice, since all of these struggles are connected⁸¹.

Violence against women and girls as a result of the Bio-CLIMA project was also recognized as a concern by some participants in the community consultations⁸².

7.2 Access to Information, Health, Justice and Grievance Mechanisms

In 2008, there were three women's police stations (WPS) in the RACCN, located in Bilwi, Siuna and Waspán, and two in the RACCS, in Bluefields and Pearl Lagoon⁸³. By 2015 there were 162 WPSs

⁷⁷ Morris, C., 2012, *To Defend This Sunrise: Race, Place, and Creole Women's Political Subjectivity on the Caribbean Coast of Nicaragua*, Unpublished Ph.D. dissertation, University of Texas at Austin; Woods Downs, S., 2005, *"I've Never Shared This with Anybody: Creole Women's Experience of Racial and Sexual Discrimination and Their Need for Self-Recovery"*. 1st ed. Managua: Centro de Estudios e Información de la Mujer Multiétnica, URACCAN.

⁷⁸ Woods Downs, S., 2015, op cit.

⁷⁹ CEIMM-URACCAN, 2019, unpublished fieldwork.

⁸⁰ Woods and Morris, 2017, op cit.

⁸¹ Morris, C.D., 2010. "Pensar el Feminismo Afronicaragüense." In Odile Hoffman, ed. *Política e Identidad: Afrodescendientes en México y América Central*. Mexico: Instituto Nacional e Antropología e Historia, UNAM.

⁸² MARENA, 2019b, op cit.

operating in the country, but they were shut down in early 2016⁸⁴. In February 2020, Vice President Rosario Murillo made a public announcement that the WPSs were going to be re-opened; the Bilwi WPS was re-launched on July 16, 2020⁸⁵.

The ministry of justice, the courts, and the medical-legal institution all have specific units specialized in family and gender-based violence⁸⁶.

Despite the existence of these institutions, women, girls and adolescents face tremendous obstacles to accessing justice. Some of these are due to pressures on the victim to not report a crime, which may include social norms regarding being “respectable”⁸⁷. Women also fear reprisals against them, their children or their families. Women also contend with the lack of resources to press charges and follow the judicial route. Institutional barriers are multiple and great. Some of these relate to lack of resources. Many women in rural communities, whether indigenous, Afro-descendant or mestiza, live far away from the WPSs and cannot report the crime. Also, given that much transportation takes place using waterways, it may take a woman up to 1-2 days to reach a WPS which would simply not be feasible. Others have to do with the attitudes of officials, even at the WPSs, who do not always choose to file women’s complaints. Furthermore, lack of resources impedes officials from following up on complaints or ensuring adequate numbers of staff⁸⁸.

Urban and rural indigenous communities of the Caribbean Coast practice legal pluralism, in that customary law is meted out by local judges or *wihtas*. Various programs have focused on changing the attitudes of *wihtas* and communities away from the traditional practice of *tala mana*, which involves the perpetrator paying for his crime with money or valuable objects, such as cattle. Women have had very mixed experiences with regards to whether *wihtas* recognized their rights or not⁸⁹.

Both regional capitals had women’s shelters operating for a period of time to protect women in situations of violence. Both shelters operated for some time in the 2000s as part of a development project. The shelter in Bilwi was also run for many years by the Nidia White women’s organization.

The ministry of justice, police and ministry of the family all have hotlines. The ministry of the family hotline in particular was set up for those suffering violence and abuse against children, adolescents and adult women⁹⁰. Also, the current government has carried out a number of campaigns regarding violence against women and family reconciliation.

⁸³ Montes, L. and Woods, S., 2008, op cit., p. 28.

⁸⁴ Neumann, P.J., 2017, “In Nicaragua, a Failure to Address Violence against Women”, *NACLA: Report on the Americas*, 28 April. <https://nacla.org/news/2017/04/28/nicaragua-failure-address-violence-against-women>

⁸⁵ El 19 Digital, 2020, “Policía Nacional inaugura comisarías y unidades de seguridad ciudadana”, 16 July. <https://www.el19digital.com/articulos/ver/titulo:105286-policia-nacional-inaugura-comisarias-y-unidades-de-seguridad-ciudadana>

⁸⁶ Voces Caribeñas, 2014, op. cit.

⁸⁷ Woods Downs, 2005, op cit.

⁸⁸ Montes and Woods, 2008, op cit.

⁸⁹ Figueroa, D. and Barbeyto, A., 2014, “Indigenous, Mestizo and Afro-Descendent Women against Violence: Building Interethnic Alliances in the Context of Regional Autonomy” *Bulletin of Latin American Research*, (33:3, 2014).

⁹⁰ GRUN, 2019.

One concern that emerges from legal and institutional reforms, academic studies, and the current government programs and education campaigns is that there are mixed messages. On the one hand, the government promotes women's autonomy and capacity to make her own decisions and promote her individual human rights. On the other hand, women do not have the right to choose over their own bodies, women may not be able to file a complaint, or they may be required to mediate with their abusers, which promotes family reconciliation over women's rights⁹¹.

7.3 Coordination and Coalitions for Redress and Prevention

One of the effective responses to violence against women in the Caribbean Coast regions are coalitions of different kinds. Some of these only involve a wide variety of state actors, such as the inter-institutional commissions established by law 779. Others have been set up by local initiatives or different institutions. Even some municipalities without a WPS had set up inter-insectoral networks or commissions⁹².

In Bilwi there was a Municipal Network for Reducing Violence against Women that involved state institutions and women's and other civil society organizations. In Bluefields, the Inter-Sectoral Network for Dealing with Violence was very active during the 2000s. There was also a group called Men Allied against Violence that also participated in the Network. The men's group was set up as part of an initiative within the health ministry to sensitize men to resist and prevent violence. In order to complete the program, participants acknowledge that they themselves had exercised gender-based violence at some point in their lives⁹³.

Other networks and coalitions were set up by civil society actors. One example emerged from training carried out by the Multiethnic Women's Research Center (CEIMM) of the regional university, URACCAN⁹⁴. Other examples were networks in Waspan⁹⁵ and Bonanza⁹⁶.

These coordination mechanisms carried out a variety of functions ranging from training, awareness raising, investigations, prevention and coordinating services.

These coordination mechanisms demonstrate that there is both a growing awareness of the severity of violence against women on the part of a wide range of government and civil society actors as well as increased commitment to take action to stopping it. For example, the University Council of URACCAN made a declaration to carry out studies and work in alliance with government, communities, and all actors to put an end to violence against women⁹⁷.

⁹¹ Neumann, P., 2017, op cit.

⁹² Montes and Woods, 2008, op cit.

⁹³ Informe de la Costa Caribe nicaraguense RAAN-RAAS, 2012.

⁹⁴ Figueroa and Barbeyto, 2014, op cit.

⁹⁵ Woods, 2015, op cit.

⁹⁶ Montes and Woods, 2008, op cit.

⁹⁷ Consejo Universitario de URACCAN, 2017, "Pronunciamiento público del Consejo Universitario de URACCAN", Siuna, Sesión Ordinaria 01-2017, 4 March.

VIII. BELIEFS AND PRACTICES REGARDING LAND, CLIMATE CHANGE, FORESTRY AND PRODUCTION IN BOSAWÁS AND INDIO MAÍZ

8.1 Cosmovision, Beliefs and Practices regarding Land

“Bosawás was created by Executive Decree 44-91 in 1991 by then-President Violeta Chamorro. With minimal recognition of the indigenous peoples living in Bosawás, the Reserve was originally placed under the jurisdiction of the Institute for Natural Resources, now known as the Nicaraguan Ministry of the Environment and Natural Resources (MARENA), and zoned as a strict conservation area or ‘core zone’. Management of Bosawás was restructured in the mid-1990s [in particular after Bosawás was declared a Biosphere Reserve]. As part of the process, the conservation area of Bosawás was rezoned into six separate indigenous territories, and the indigenous residents in each territory established their territorial property rights and land management plans. By 1997, the indigenous residents had established de facto governing rights over their territories. [...] and in 2003], the Nicaraguan government formally recognized their tenure rights by granting them territorial titles to their lands”⁹⁸.

It emerged as such in the early 1990s with the Statement of the Natural reserve of Bosawás. The indigenous communities were not consulted when demarcation and titling took place. The area with indigenous people is called the tangible nucleus, while the intangible core is the Waula Zone, as recognized by the indigenous people. This statement brought a new scenario for community members: although it limited their productive activities, it also validated their territorial claims against the advance of the Mestizo ‘colonizers’ (or colonists) and generated a new relationship with the outside world. This was also due to the entry of national and international cooperation organizations with a conservationist vocation, as well as national and foreign research institutes attracted by the environmental and cultural wealth of the area.

Mestizo farmers have also now settled in the area around the Indio Maiz reserve. Studies show that rural mestizos on the Caribbean Coast deforest at high rates and wood resources from forests for income generation, whereas indigenous communities use multiple resources from forests and largely for subsistence purposes and practice sustainable community forestry⁹⁹. Mestizo deforestation practices endanger the relationship between them and both Afro-descendants and indigenous Rama. The advancement of their settlements will continue to negatively impact the future of indigenous and Afro-descendent communities.

8.1.2 An Intercultural Gender Analysis of Land Acquisition through Titles and Inheritance in the Caribbean Region

When asked who made the decisions regarding land use in their communities, women overwhelmingly stated that men disproportionately made these decisions. Women of all ethnicities were clearly

⁹⁸Hayes, T. M., 2007, *Forest Governance in a Frontier: An analysis of the Dynamic interplay between property rights, land use norms, and agricultural expansion in the Mosquitia Forest Corridor of Honduras and Nicaragua*. Ph.D. dissertation, School of Public and Environmental Affairs and Department of Political Science, Indiana University, p. 256.

⁹⁹ Cordon, M.R. and Toledo, V.M., 2008, “La importancia conservacionista de las comunidades indígenas de la Reserva de Bosawás, Nicaragua: Un modelo de flujos”, *Revista Iberoamericana de Economía Ecológica*, Vol. 7: 43-60.

underrepresented in critical decision making processes in politics, as well as with respect to land rights. In accordance with the gendered division of labor in coast communities, land rights (along with other important political struggles) are still considered to be the purview of men. Currently, however, there are significant changes taking place, as women are increasingly demanding more active roles in this type of work¹⁰⁰. Women's vision for the future of their communities and their practical strategies for inclusion encompass women as direct beneficiaries from natural resources and communal land properties.

Although the 1981 Law of Agrarian Reform pioneered recognition of women's and men's equal rights as beneficiaries, the rate of granting women and men land titles was 10 to 90. This relation improved slightly during the Agrarian Land Titling Program of the 1990s; it then improved considerably after the joint action taken by UNAG and INIM in 1995, which led to a rate of 31% of women with land titles. At a national level the percentage of women who owned land or had another form of land access was 19.9% in the year 2005. In 2015, the Law Creating the Fund for the Purchase of Land with Gender Equity for Rural Women was passed, which stipulates the right to property, equality and the right to decent housing. It is also the official policy of the current Government of Reconciliation and National Unity that in the process of legalizing property, free titling with gender equality is guaranteed¹⁰¹.

One relatively older study suggested that "different traditions, socio-economic structures, cultural values, norms and gender ideologies are all embedded in [women's] ethnicities and serve to either allow and support women's farm production or discourage it"¹⁰². Contrary to this static view of culture, the women in this region espoused a much different view of the intersection between race, gender, and cultural identity and how this connection affects their perceptions of communal land rights.

Culture plays an important role with respect to land access and acquisition in the CR, one that often places women of the different ethnicities at a disadvantage. While land is communally owned by the members of a particular indigenous or Afro-descendant community, certain plots are designated to particular families for their use. In Miskitu tradition, this land is inherited through the mother, but in other indigenous and Afro-descendant cultures it is inherited through the father. In such cases, the rules of inheritance within the families and/or community depend on women's social status, i.e., married, single or widowed. In the family, women enjoy the right of usufruct, not ownership. In Afro-descendant and indigenous cultures in the CR, women have access to land either through their husbands, or if they are mothers with children, single daughters who are young adults, or widows¹⁰³.

8.2 Women's Engagement in Land Disputes and Resolution Mechanisms

Land disputes and resolution mechanisms are strictly dealt with under law 445, at local, regional, or national levels. However, in one case when human rights were not recognized (Awas Tigni), the community took their case to the Inter-American human rights system. Land is generally considered a resource under men's control. But over last fifteen years approximately, there has been a shift towards

¹⁰⁰ Barbee, S., 1997, op cit.; Woods, S. and C. Morris, 2007, op cit.

¹⁰¹ INIDE, 2019, op cit.

¹⁰² Barbee, 1997, op cit.

¹⁰³ Cedeño, K. et al., 2018, *Mujeres Miskitu en sus dinámicas comunitarias. Acceso a la tierra y participación en cuatro comunidades del territorio de Tasba Raya. Bilwi, Puerto Cabezas.*

less gender inequality. Women have been very active in conservation and land tenure throughout demarcation, titling and healing processes carried out for a more harmonious life on the territories.

Women generally did not have a clear idea of what feminism meant and did not generally consider it to be relevant to their participation in land rights work. Nonetheless, they do have a clear gender consciousness, as demonstrated in their calls for more egalitarian gender relations between men and women. For example, women often believe that men and women are on the same level. However, their participation in the land titling process is driven by a feeling of belonging (cultural identity and ownership) and their concern to leave something valuable for their children.

Women are becoming increasingly involved in formal institutions and organizations around this topic. Their participation is visible in various institutions such as communal boards, Creole Communal Government, local universities, Pearl Lagoon territorial board, and other organized groups¹⁰⁴. Creole and Garifuna women were significantly more likely to participate in formal organized structures around the land rights process than indigenous women, despite these women's historical relationship to the land in terms of participation in fishing activities and agricultural production and others¹⁰⁵.

8.3 Farming and Agriculture Practices: Pastures, Land, Forests, Cocoa and Silviculture

In the production systems of indigenous and Afro-descendant communities, the distribution of crops depends largely on the size, distance and shape of the plot. Many women mentioned in interviews that it is difficult for them to clean larger areas of crops. People practice mixed cropping arranged in different ways, according to producers' knowledge transmitted by their ancestors. In the case of planting basic grains or annual crops, they use the same space for a certain period, then leave it fallow and prepare to use another site¹⁰⁶.

This period of rest is for approximately four to seven years. Depending on the recovery of the soil or restoration of fertility, they can return to sow or leave it permanently to become a secondary forest. This is a practice of coexistence with the environment or Mother Earth. Fishing is often a supplemental activity, which allows families to generate a bit more income during the year to buy some of the food they do not produce. The farms in indigenous communities consist of a conglomerate of individual farm systems with indigenous cultivated products that are harvested using ancestral practices. They may also have one to five heads of cattle in addition to other small animals such as pigs, which are used for families' own consumption. These constitute the food base for the families of the communities. All these processes reflect cultural and technical considerations.

Indigenous and Afro-descendant populations have traditionally farmed mostly in small amounts for the main purpose of feeding the local population. The mainstay crops continue to be basic grains: corn, beans, rice, musaceae (e.g., plantains and bananas), and roots and tubers (such as cassava and malanga). Various fruits and vegetables are also produced for local consumption. In addition to the family's own use, a sizeable amount of what a household produces is shared with family, friends and neighbours. Any excess is sold.

¹⁰⁴ CRAAS, 2006, Registro de Comunidades Indígenas y Étnicas; Riverstone, 2004, op cit.

¹⁰⁵ Woods and Morris, 2007, op cit.

¹⁰⁶ IREMADES, 2019, Estudio Sistema de producción en Cuenca Laguna de Perlas. IREMADES-URACCAN, Bluefields. IREMADES-Instituto de recursos Naturales y medio ambiente de URACCAN.

In sharp contrast, Mestizo practices require extensive areas of deforested woodland for agriculture and cattle ranching. These practices increase tensions between Mestizo farmers and indigenous and ethnic groups. With the influx of colonists, and illegal land sale for agricultural production has displaced human populations into the depths of the forest. It has also caused migration to urban areas in search of better incomes. Meanwhile the colonists convert the forests to grassland for cattle ranching.

In Nicaragua, cocoa¹⁰⁷ cultivation is a native agricultural (and silvo-pastoral) practice; the entire territory is suitable for cultivating it. According to the Central Bank of Nicaragua (BCN) there are three varieties of cacao (El forastero, criollo and Trinidad), and they are harvested in various areas of the country:

- RACCS: Nueva Guinea, Bluefields, Kukra Hill and the;
- RACCN: Waslala, Río Coco, and Zona de Las Minas (Siuna, Bonanza and Rosita);
- Departments: Matagalpa, Jinotega and Rivas.

In addition, cocoa is a product that contributes to environmental, social and economic sustainability, at the same time that it increases gross domestic product. This crop has also been classified as having a high economic potential for the North Caribbean and South Caribbean regions, where according to the Association of Producers and Product Exporters of Nicaragua (APPEN), these areas offer great opportunities for their development.

In Nicaragua, low yields from cattle herds predominate. Data from the SCAPH project indicate that this causes imbalances in the entire dairy production chain, which is affected by low productivity (less than 1000 kg of milk/ha/year) due to poor herd management and limited use of technology¹⁰⁸.

Good agricultural practices implemented in sustainable livestock models improve productivity by area for farmers, directly impacting the milk yield per lactation per year and weight gain at weaning. Added to this are the environmental benefits linked to silvopastoral systems. They represent an improvement in income for livestock families. These practices have received high levels of acceptance from farmers across the country over the last 25 years.

Several organizations and projects are working in different parts of Nicaragua using silvo-pastoral conservation practices, according to the ministry of agriculture:

- Improvement of the Organizational and Productive Capacities of Cocoa Producers and Producers in the Mining Triangle (PROCACAO);
- Promotion of the Development and Promotion of Entrepreneurship;
- Support for the Increase of Productivity, Food and Nutritional Security in the Nicaraguan Caribbean Coast (PAIPSAN);
- Support for Adaptation to Changes in Markets and the Effects of Climate Change (NICADAPTA);
- Development of Productive, Agricultural, Fishing and Forestry Systems in Indigenous Territories of the RACCN and RACCS (NICARIBE);
- Support to the Livestock Value Chain in Nicaragua (Bovine);

¹⁰⁷ Nicaraguan Central Bank, 2019, 25 March. <https://bagsa.com.ni/donde-se-cultiva-cacao-en-nicaragua/>
BCN- Banco central de Nicaragua, 25 de Marzo 2019.

¹⁰⁸ SCAPH project - Forrajes que cambian la vida de los ganaderos/Forages that change lives of livestock farmers
<http://www.heifernicaragua.org.ni/publicaciones/forrajes-que-cambian-la-vida-de-los-ganaderosforages-that-change-lives-of-livestock-farmers/>

- Strengthening the Tuno Artisan Women in the Sakalwas community, Mayangna Sauni As territory, North Caribbean Coast of Nicaragua (TUNO);
- Development of the Dairy Sector in the Southwest Cattle Basin of Río San Juan and Ruta Santo Tomás to El Rama (PRODERUL);
- Sustainable Development of the Livelihoods of Rural Families in the Dry Corridor of Nicaragua (NICAVIDA); and
- Support for the Insertion of Small Producers in the Value Chains and Market Access (PROCAVAL).

Also, exchange of good practices have been fostered in the process of making and marketing their products¹⁰⁹. The Ministry of the Family Community, Cooperative and Associative Economy (MEFCCA), promotes community actions such as fairs and exchanges of experiences to rescue of indigenous and traditional food culture.

8.4 Organizing Units for Production

For years on the Caribbean Coast, there were smallholder's formers, agricultural workers who work individually (family) or under collective tenure form (Cooperatives). In the last years, the influx of mestizos landlords created large-scale cattle production units.

MEFCCA place enfases on collective form of production in last few years, however most communities reserve their right to continuo smallholder production in family unit. This sentiment are across region of RAAN and RAAS.

In order to increase participation we suggest that communal and regional authorities develop strategies that increase dialogue and direct collaboration with community members. Hosting meetings in spaces that are easily accessible to the community; sharing important information about the progress of the land preservation process on the radio, in bulletins, through churches and schools; and ensuring that all meetings are publicized well in advance and made open to community members if they wish to attend and participate. This would be a useful way of increasing community women's access to participation and decisions making.

8.5 Beliefs and Practices around Climate Change

Women and men are concerned about climate change and what it holds for the future. They participated actively in the demarcation and land titling process, with the hope of guaranteeing a better future for their children. This hope is vanishing before their eyes due to constant changes in the weather: not so long ago they relied on consistent weather patterns for agricultural production and so many aspects of daily life, but they can no longer predict them. At the same time, some believe that climate change is a message from God because people have been disrespectful to nature, and that they must surrender to God's will.

This is why reforestation and education are most helpful and crucial. Women are especially wanting to increase their participation in demarcation, land titling and other processes. Their motivation for doing

¹⁰⁹ https://www.cepal.org/sites/default/files/nicaragua_em_2019.pdf

so stems from a keen awareness of their vulnerable economic position, which is closely related to their experiences of motherhood and childbearing. Women make a clear connection between their concerns as mothers attempting to provide for their families and the larger future of their communities. The attempt to secure and preserve their communal lands is about more than just making money. Rather, they are also concerned about the maintenance of cultural traditions.

8.6 Current Impact and Future Risks of Climate Change

Today, communities in the Caribbean region are experiencing more frequent and severe flooding that destroys crops. As a result, some members reported that they did not always have access to food because they do not have the ability to cultivate extended areas of land or they do not have a permanent job so they can purchase products that they do not produce. Frequently, flooding has a large negative impact on communities' agricultural production since crops are destroyed and habitat for hunting. Many years ago these activities were much easier, as people carried them out fairly close to the communities. The pace of deforestation continues to increase with the arrival of new mestizo settlers. There are more forest fires because of slash and burn agricultural practices and increased contamination of rivers because of the chemicals they use for farming and logging. One of the negative repercussions of these unsustainable practices is that people now need to travel longer distances to hunt or fish¹¹⁰.

Access to drinking water represents a major threat for people when there are floods. Wells may become contaminated and lead to more serious health conditions. According to law no. 620, people have the right to water for domestic purposes. The state grants concessions, licenses, and authorizations for other water uses. Water rights are generally available for periods of 5–30 years, and the law provides some guidelines for the award of rights. However, water rights under the Law are generally not issued, and water for irrigation is often considered an open access resource. An important way for accessing potable water in rural areas is through wells that can be constructed by the families, government or NGOs.

Women are the caretakers of the family, and access to water is fundamental for people's health and wellbeing. Fetching water often requires more work hours for women and youth in communities and rural areas. These issues greatly concern women because they want to secure a future for their children.

Participants in the community consultations held in September 2019 for the Bio-CLIMA also spoke to how climate change has affected the region in multiple ways, including the disappearance of flora and fauna used for food, traditional medicine and other purposes¹¹¹.

A member of the Rama communal and territorial board explained the damage done in the last years to the Biosphere Reserve of Southeast Nicaragua (Indio Maiz). This area is home to 526 species of birds and it is also known as the kingdom of the jaguar (*Panthera onca*). However, nowadays cows appear to be

¹¹⁰ Jose Adan Silva, Nicaragua's South Caribbean Coast Improves Readiness For Climate Change, IPS- Inter Press Service, August 25, 2020. <https://www.google.com/search?client=firefox-b-d&q=nicaragua%e2%80%99s+south+caribbean+coast+improves+readiness+for+climate+change+by+jos%c3%a9+a+d%c3%a1n+silva&spell=1&sa=x&ved=2ahukewjmlohvnlfrahxi1vkkhavhpciqbsgaeggicxal&biw=1366&bih=654>

¹¹¹ MARENA, 2019a; MARENA, 2019b; MARENA, 2019c, op cit.

more common than jaguars¹¹². According to data from the Ministry of the Environment and Natural Resources (MARENA) this area has the equivalent of 10 percent of the planet's species. This is despite the agricultural pressure of the colonists and forest degradation over the last approximately 25 years.

Overall, this section demonstrates that building on sustainable indigenous practices is an effective strategy for conservation and climate change mitigation. These include: only cutting trees needed for survival; small-scale farming with no agrochemicals; no burning of areas; specific zones/areas for farming over certain periods of time, followed by periods of recuperation; respect for nature indaily life; understanding biodiversity as essential to life and survival; and considering deforestation as an offence to God's gift of life. Afro-descendants of the CR share these beliefs. At the same time, these experiences are complex for women. On the one hand, they have suffered greatly because of the lack of biodiversity since it has made their responsibilities and cultural practices more difficult. They also suffered different forms of gender and ethnic discrimination and inequality. On the other hand, they are (sometimes) recognized as leaders because of the vital roles they play in defending communal land rights and continuing ancestral conservation practices.

IX. PROJECT APPROACH AND ELEMENTS THAT CONTRIBUTE TO INTERCULTURAL GENDER TRANSFORMATIVE CHANGE

9.1 Concepts and Principles

9.1.1 Intercultural Gender Transformative Approach

"Interculturality" means 'relationship between cultures', and refers to making the best use of each culture, so there will be reciprocity, knowledge, appreciation, understanding, interaction, participation, horizontality, respect and solidarity with other cultures¹¹³.

A *gender transformative approach* seeks to contribute to increasing women's and girls' empowerment in various areas (economic, political, social, etc.) by breaking down the barriers that maintain and reproduce inequalities. There are three intertwined dimensions of change that will be applied in the various project components.

- Individual capacities (knowledge, attitudes and skills) that emphasize agency and actions that challenge gender norms and inequality;
- Social relations at the household, community, enterprise (etc.) and focus on norms embedded at those levels; and
- Social structures and institutional rules and practices that (re)produce gender inequality¹¹⁴.

¹¹² Unpublished fieldwork carried out in the Rama-Kriol territory (interview with a forest ranger and members of the territorial government members).

¹¹³ Universidad de las Regiones Autónomas de la Costa Caribe Nicaragüense (URACCAN), 2008, "Guía de investigación intercultural de la URACCAN", Bilwi: URACCAN.

The intercultural gender transformative approach will contribute to increasing gender equality and women's empowerment and autonomy at all three levels as relevant throughout the project, which will be intertwined with promoting reciprocity, knowledge sharing, and interactions across the cultures and ethnicities of the people in the CR.

9.1.2 Equity and Equitable Participation

Equity refers to taking affirmative action to reduce the effects of gender inequalities. Laws and public policy designed to promote women's full involvement in decision-making and specialized services that provide redress for violence against women are two examples of equity measures.

Equitable participation refers to equal numbers of women and men, where the proportions are also distributed by age group (youth, adult) and by ethnicity. The intention is to contribute to cross-cutting gender equality across age and ethnicity.

The operations manual and the gender specialist, in consultation with the Gender Secretariats of the regional governments (RACCN and RACCS) will further define the percentages based on the needs, interests, priorities and existing potentials of women within specific communities.

9.1.3 Building on Indigenous Production Practices for Sustainability

Indigenous production practices in the Caribbean macro-region have always relied on mixed cropping, also known as intercropping, for sustainability. This is a system of cropping in which farmers sow more than two crops at the same time. By planting multiple crops, farmers can maximize land use while reducing the risks associated with single crop failure and soil degradation. Intercropping creates biodiversity, which attracts a variety of beneficial and predatory insects to minimize pests and can also improve soil properties in general. While the farmers also practice monoculture, they do so according to the traditional practice of letting the land rest for a few years, after planting the same crops for four consecutive years. During that period of time the soil would recuperate.

By increasing plant biodiversity systems in local communities, farming systems are more resilient to climate variability and extreme weather events, and are more resilient to pests and diseases. These practices are integral to promoting and providing many advantages such as better soil quality, less soil erosion, and more stable yields when compared to monoculture systems.

9.1.4 Increasing Intercultural Gender Equality, Women as Decision-Makers and Non-Violent Masculinities to Improve Resilience and Sustainable Human Development Outcomes

In striving for reforestation and strengthening resilience at the community level, the Bio-CLIMA project will take concrete measures to break down barriers to women's participation and decision-making at all levels. Gender is an organizing principle in almost every farming system, with women and men

¹¹⁴ Wong, F. and Pyburn, R. 2019, "Reflections on Gender Transformative Approaches in Agriculture: The Promise and Cautionary Tales," CGIAR webinar. <https://www.slideshare.net/CGIAR/gta-prez-meeting-cgiar-webinar-june-2019-final>

frequently taking on distinct responsibilities for particular tasks, crops and livestock within a farming system. Women (and their sons and/or daughters) often work alongside men in many jobs in rural areas, from growing seedlings to road construction, as discussed in section 6.5 above.

Contributing to women's empowerment as decision-makers in all areas of their lives alongside men is challenging, yet it is a fundamental condition for achieving poverty reduction and sustainability. Transforming gender relations in this project and across indigenous, Afro-descendant and non-indigenous communities includes building on existing collaborative gender norms and practices at the household and community levels¹¹⁵ and implementing complementary strategies through this project to improve them.

The project will contribute to intercultural gender equality through promoting exchanges among women and men from different ethnicities, in both mixed-gender and separate moments for reflection. These findings will be used to decrease both gender and ethnic forms of discrimination in terms of everyday practices, as well as those that may unintentionally exist in legal and normative frameworks or other structures.

Promoting non-violent, equality-promoting masculinities at the household, community and government levels will contribute to breaking down one of the most important barriers to gender, ethnic and other inequalities. Effective partnerships between women and men based on more equal gender relations is likely to result in higher productivity, increased sources of and amount of household income, as well as other gains.

The project outputs and activities that will contribute to meeting these goals include: equitable numbers of women (across age and ethnicity) as direct and indirect beneficiaries; direct remuneration for women; capacity building for women and men, both project personnel as well as producers and organization/community members; technical accompaniment through extension workers; public awareness; revisions to the legal and normative framework; and monitoring and reporting on formal commitments (see GAP), among others.

Through these strategies, women and men can contribute equitably to making sound economic and political decisions on an equal basis, in order to achieve gender equality, women's empowerment and strengthened resilience, biodiversity, and sustainability.

9.2 Project Components, Outputs and Activities

Land use and management planning for landscape restoration, forest conservation and climate-resilient production, whether at the level of the household, cooperative, producer organization or indigenous community, will ensure that women are actively involved in decision-making, especially those from women-headed households, and that these investments and resources make a measurable contribution to reducing inequalities through the effective implementation of gender action plans.

Indigenous and non-indigenous women will also benefit equitably from the project's facilitation of access to high-value markets, whether in women-only or mixed gender cooperatives or producer

¹¹⁵ See Evans et al. (2016) for a complex discussion of gender equality, women's empowerment and decision-making at the household and community levels in some indigenous communities in the RACCN.

organizations and indigenous communities. Measures to ensure equitable participation of women of the different ethnicities involved in the project will include providing training, exchanges and other activities in different languages as well as childcare.

Analysis and reforms to the legal and normative framework, including the management plans of BOSAWAS and Indio Maíz, will be updated to ensure equitable participatory processes for adult and young women and men of the different ethnicities and will ensure the protection and promotion of the knowledge, needs, interests, rights, practices, priorities and potentials of the communities and settlements intercultural gender equality and women's empowerment.

Investment opportunities made possible through public-private dialogue and cooperation, which also cover the three trust funds set up by the project, will prioritize proposals that ensure sustainable practices around the land, forestry and production, empower women economically and in decision making roles, and involve men and women from indigenous and non-indigenous groups in a majority of the proposals funded as well as in the governance and oversight mechanisms. Dialogue and written materials will be made available in local languages.

Strengthening of territorial governments and local producer organizations will enable increased women's decision-making authority and power. Organizational, legal, administrative, financial and other supports will also contain measures that promote young and adult women's and men's knowledge, interests, practices and priorities of the respective communities and settlements.

Exchanges and workshops among indigenous, Afro-descendant and non-indigenous women, as well as male and female youth, within particular governments and producer organizations as well as at the regional level will be carried out for planning, implementation and monitoring at regular intervals throughout the project. These will promote sharing of knowledge and practices as well as build leadership skills.

The forestry information system and similar mechanisms will build on documenting distinctive practices and gathering socioeconomic data that will measure change in intercultural gender equality. All alerts and bulletins will be accessible to relevant communities and communicated in local languages.

9.2.1 Enabling Women's Participation in Project Activities

A number of measures will be furnished by Bio-CLIMA to enable women's participation in project activities. At a minimum these will consist of:

- (a) sessions held at times and locations that are safe and convenient given women's diverse activities;
- (b) childcare provided during capacity building sessions;
- (c) holding events in local languages or providing translation/interpretation; and
- (d) training and other materials mainstream gender by, in part, reflecting women's needs, interests, priorities and potentials.

Baseline will collect data on how many women need what kind of provisions, then corresponding indicators will be updated throughout the GAP to reflect those figures.

9.2.2 Capacity Building, Technical Accompaniment and Extension Services

Various elements of the capacity building component will contribute to intercultural gender equality.

- (a) All programme staff, including extension workers and promoters will receive training in the following topics (i) mainstreaming intercultural gender equality in relevant technical areas, for example, production, conservation, business plans, etc.; (ii) a specialized component on intercultural gender equality that will address violence against women, care economy, non-violent and equality-promoting masculinities, etc. (see (h) in this sub-section). These topics are directly linked to the project's intercultural gender equality results and indicators.
- (b) All producers and members of organizations and communities will receive the same training as program staff in an adapted format using popular methodologies.
- (c) All those hired to provide capacity building (including personnel) will ethnic- and gender-sensitive. Priority placed on hiring will be indigenous or Afro-descendant women and men from the Caribbean Region (CR) who speak Spanish and at least one local language.
- (d) Training for project participants and beneficiaries will be provided in their own languages or full translation/interpretation will be available.
- (e) Female and male indigenous and Afro-descendant elders will participate in some capacity-building sessions across ethnicities. They will share their ancestral knowledge to improve intercultural awareness of environmental, conservation and agricultural practices.
- (f) The intercultural gender equality training stream will be conducted with the staff member, producer and other direct beneficiaries along with his/her spouse (or adult child if no spouse)¹¹⁶.
- (g) All technical accompaniment and extension services will involve a component on what kind of production, conservation, and related techniques could improve women's lives and why. This data on the strengths and constraints that women face in each community will be gathered in regularly scheduled meetings to discuss gender and intercultural concerns and will be documented to ensure they are redressed and followed up on in business plans at the household, community, cooperative or enterprise levels; training for conservation and production; legal and normative frameworks; organizational/institutional strengthening and other components or outputs where relevant.
- (h) The intercultural gender equality capacity building stream will break down barriers to equality and empowerment by addressing certain key topics in modules. The modules will be part of a program implemented during the length of the capacity building component. These topics will also be reflected in and coordinated with the public awareness component. The topics to be will include: (i) decision-making at the family/household level, enterprise/organization, community, TGI, municipal and regional governments; (ii) equitable participation in the care economy

¹¹⁶ This builds on the successful experience of the PRODUMER, sesame seed value chain project. See PRODUMER – MEDA, Área de Género, 2009, "Guía Metodológica para talleres que integran la perspectiva de género", Managua: MEDA.

(including time use); (iii) non-violent and equality-promoting masculinities; (iv) access and control of resources, including spending and distribution of income; (v) violence against women; and positive intercultural gender norms.

- (i) The public communication and education strategies will emphasize indigenous knowledge, needs, rights and priorities regarding conserving and restoring biodiversity and will promote intercultural gender equality. The strategies will be plurilingual and will be developed using participatory methods.

9.2.3 Public Awareness Strategy and Public Education

The public awareness strategy and environmental education sub-component will promote gender equality, women's empowerment and non-violent masculinities. It will do so It will address the same topics outlined in section 9.2.2 (h). This output (3.3.1) will also contribute to reaching the project's gender equality results and indicators (see section 9.8).

It will emphasize indigenous knowledge, needs and rights regarding conserving and restoring biodiversity and will promote intercultural gender equality. The strategy will be plurilingual and will be developed using participatory methods. The contents will take into account teachings by male and female, indigenous and Afro-descendant elders, as well as intercultural gender experts who are familiar with CR.

9.3 Gender Action Plans

The project's Gender Action Plan (GAP, see section X) is based on:

- (a) an analysis of root causes of intercultural gender inequalities between men and women of different ages and ethnicities in the Caribbean region regarding their knowledge, individual and collective rights, roles, priorities and environmental vulnerabilities, and at interpersonal, organizational, enterprise, institutional and structural levels; and
- (b) proposals to decreased gender and ethnic inequalities and discrimination and improve intercultural gender equality.

The project GAP will be executed in all components in the design, implementation, planning, monitoring and evaluation phases. The total budget for the GAP is USD 13,550,668, which is just under 10% of the project's overall budget.

To facilitate it being put into practice, all business plans and other products of component one will measurably contribute to the project's gender equality results and indicators. All land use management plans (LUMPs) for small and medium producers and respective business plans, as well as Territorial Development Plans (TDPs), Sustainable Community Enterprises (SCE), Community Forest Management (CFM) and Community Forest Restoration (CFR) sub-projects will require either a Gender Equality

Component (for LUMPs) or a mini GAP (all others) that conforms with the approach to intercultural gender equality used in the project¹¹⁷.

The gender equality expert will guide this work overall; it will be implemented by local and regional technical personal and extension workers who will also provide follow-up on a regular basis. They will also gather data to be used for monitoring implementation.

Their contents will be:

- (a) Gender analysis: taken from the baseline and initial data gathered from training, workshops and meetings related to household and community relations.
- (b) Results: 1-2 results will be selected from a choice developed at the beginning of the project and included in the operations manual (e.g., increased equality in care activities or decision-making regarding production and conservation activities).
- (c) Indicators: 2-3 indicators for LUMPs OR 5 indicators for other plans; will be selected from a choice developed at the beginning of the project and included in the operations manual. These will feed into the overall monitoring system. All indicators will be measured as party of the monitoring system with all beneficiaries and participants, to feed into the project's impact and outcome statements.
- (d) Strategies and activities: A very brief mention of the strategies and activities to be undertaken. Details people involved disaggregated by gender, age and ethnicity.
- (e) Resources: What financial, human, material and time resources will be dedicated to implementing the GAP.
- (f) Responsibility: Who will be responsible for implementing the GAP.

The content of the GAPs will be developed using participatory processes among young and adult men and women. Beneficiaries will select at the household (LUMP), enterprise, territorial, etc. level which results and indicators they will strive to achieve to motivate their initiative and encourage ownership. The GAPs may be used as an instrument by young and adult women and young men to promote change. These GAPs will contribute to the project reaching its gender equality indicators, including increased resilience by ensuring implementation at the project's most basic level. Even though beneficiaries will decide which results and indicators they will achieve, for the effects of project monitoring and reporting, all indicators will be measured.

The project's operations manual will provide more details.

9.4 An Integral Approach to Violence against Women

This section outlines the project's integral approach to violence against women, in keeping with the high rates of various forms of violence against women in the Nicaraguan Caribbean macro-region; the state's international and regional commitments to preventing, punishing and eradicating violence against women; and the priority placed on reducing and responding to violence against women in the Bio-CLIMA project¹¹⁸.

¹¹⁷ The MARENA Project called PIMCHAS, "Proyecto Integral de Manejo de Cuencas Hidrográficas, Agua y Saneamiento", took a similar approach with the sub-projects implemented at the household level.

¹¹⁸ The Environmental and Social Management Framework (ESMF) states that "finding solutions for reducing and responding to gender-based violence is a critical development imperative, with implications for productivity,

The project will undertake to apply an integral approach to preventing and responding to violence in the project footprint area. The following table indicates the strategies that will be used and in what project component they will be addressed.

Strategy	Project Component and Outputs
Economic empowerment activities for women	Component 1: Outputs 1.1.1, 1.2.1, 1.2.2, 1.2.3
Transformative gender and masculinity training	Component 3: Outputs 3.1.1, 3.1.2
Training strategy on community mental health services	Component 3: Outputs 3.1.1, 3.1.2
Communications strategy	Component 3: Output 3.3.1
Grievance and redress mechanism (GRM or MRyQ)	Environmental and Social Management Framework (ESMF)

Grievance and Redress Mechanism:

The ESMF states that the Grievance and Redress Mechanism (GRM or MRyQ) for gender-based violence will (i) set up and implement the MRyQ with potential victims; (2) remit claimants to gender-based violence service providers and (3) resolve the complaint record¹¹⁹. It will also need to create a culture where women feel empowered and safe to lodge a complaint, which can be built through the other, complementary strategies.

The GRM is highly relevant and appropriate, as development projects from roads to ports, as well as similar interventions, built in the Caribbean Region (CR) have led both directly and indirectly to increased violence against women, girls and boys. Furthermore, access to specialized services is at best extremely limited in the project implementation areas.

For this reason, an expert in gender-based violence with expertise in the CR will be hired to set up the MRyQ and develop the strategies outlined in table 17 in the project's operations manual.

9.5 Beneficiaries

Equitable numbers of women and men will be direct and indirect beneficiaries of the project. The exact numbers will be calculated based on the baseline conducted in the project implementation area. Beneficiaries are located in the two focus areas: BOSAWAS and Indio Maíz reserve and Biospheres.

Women and men from indigenous (Miskitu, Mayagna, Rama), Afro-descendant (Creole) and non-indigenous (Mestizo) ethnicities will benefit from the project.

To adequately report on how beneficiaries have been included and benefitted from the project, all monitoring and reporting data will be disaggregated by gender, age and ethnicity.

agency and the wellbeing of persons and communities". Also, table 17 on page 138 of the ESMF outlines both the risks of gender-based violence and the mitigation strategies to be undertaken, particularly the implementation of a complaint mechanism (Mecanismo de Reclamos y Quejas, MRyQ). This section provides an overview of how that will be implemented through the Gender Action Plan (GAP). See MARENA, 2020, Bio-CLIMA Marco de Gestión Ambiental y Social (ESMF), pp. 137, 138.

¹¹⁹ MARENA, 2020, p. 138, table 17.

A special emphasis will be placed through the project on women who are head of households being incorporated and benefitting from production, access to high-value markets and other project outputs.

9.6 Hiring and Procurement of Consultant Services

One of the ways the project will promote intercultural gender equality will be by placing a priority on hiring women as well as indigenous and Afro-descendant technical and professional staff/personnel or consultants who are from the CR. This will be measured throughout the project.

- 50% of technical and professional staff as well as consultants will be women
- 30% of technicians hired will be indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language, both men and women
- All will receive equal pay for work of equal value
- Affirmative action hiring policies will be used. For example, if there are equally qualified candidates, executing entities and implementing partners will select a woman instead of a man, and an indigenous or Afro-descendant person instead of a mestizo.
- All technical and professional staff and consultants must practice their respect for women's right to live without violence. 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired.

9.7 Role and Capacity of Project Actors to Address Gender Issues

MARENA's gender policy will be implemented. In November 2019, MARENA held a national level workshop on the gender perspective and environmental management for its staff and management.¹²⁰ Among other issues, it focused on how women's traditional and innovative economic activities care for Mother Earth as they reduce pressure on ecosystems and contribute to the family and local economic development.

The hiring policy for project staff will prioritize indigenous and Afro-descendant candidates and women from the region. If possible, they will speak at least two local languages.

All project personnel, technical personnel, extension workers and promoters at the national, regional and local levels will receive capacity building as outlined in section 9.2.2.

Technical staff will mainstream gender into their capacity building and extension work. These will focus on addressing how to implement the technical components to improve women's lives.

¹²⁰ MARENA, 2019, "MARENA destaca rol de las mujeres". <http://www.marena.gob.ni/2019/11/21/marena-destaca-rol-de-las-mujeres-la-gestion-ambiental-y-desarrollo-del-pais/>

9.8 Monitoring, Evaluation and Knowledge Management

The project monitoring system will be designed to measure for changes in the prioritized elements of gender equality and women's empowerment. It will reflect a gender transformative approach¹²¹.

- (a) All indicators will be disaggregated and cross-tabulated for gender, age and ethnicity;
- (b) Monitoring will use quantitative and qualitative methods;
- (c) The main topics to be measured are: (i) women's and men's decision-making at the family/household level, enterprise/organization, community, TGI, municipal and regional governments; (ii) women's and men's more equitable participation in the care economy (including time use); (iii) non-violent and equality-promoting masculinities; (iv) access and control of resources, including spending and distribution of income; (v) awareness of positive intercultural gender and conservation norms; (vi) mainstreaming of gender across technical components: capacity building; legal and normative framework, and public awareness;

Main indicators to measures intercultural gender transformation:

• 25% increase in women's household decision-making regarding land use/management, conservation and production, disaggregated by age and ethnicity;
• 25% increase in women participating in community organizations, enterprises, cooperatives or government institutions;
• 25% increase in women and men report more equitable time use for productive labour and care economy;
• 25% increase in men's positive attitudes regarding women's right to live without violence and paternal responsibility;
• 25% increase in women's access and control of resources;
• 25% increase in shared household decision-making on income distribution;
• 25% increase in women's and men's awareness of positive intercultural gender and conservation norms among direct beneficiaries;
• 25% increase in women's and men's understanding of new legal and normative framework and how to use it;
• 25% increase in women's and men's awareness of positive intercultural gender and conservation norms among general public
• 25% increase of young and adult men who have positive attitudes towards gender equality at the household and community levels
• 25% increase of young and adult men and women who report improved intercultural gender equality at household and/or community level in at least three indicators ¹²² , disaggregated by age, gender and ethnicity

¹²¹ Hillenbrand, E. et al., 2017, "Measuring Gender-Transformative Change: A Review of the Literature", American Evaluation Association, Washington, DC: November 9.

¹²² These indicators are specified in output statement 2 above.

Note that prevalence of violence against women will not be monitored given the strict ethical protocols that need to be implemented in such studies to avoid doing harm or gathering information that is not rigorous.

Analysis of quantitative and qualitative data will include forums of women producers, beneficiaries and participants, as well as regional academics and experts. A summary of intercultural gender results and their collective analysis will be made publicly available.

9.9 Project Governance, Institutional Arrangements and Accountability for Gender Results

The project management unit (PMU) (as part of the CABI country office) will be responsible for implementation of the activities and outputs. The monitoring specialist will be responsible for measuring the achievement of the project impact, outcome and output statements.

The title-holders of the Women's Secretariat of the RACCS and RACCN will be members of the project steering committee.

X. BIO-CLIMA - GENDER ACTION PLAN

The Gender Action Plan (GAP) is based on the analysis of root causes of intercultural gender inequalities between men and women of different ages and ethnicities in the Caribbean region regarding their knowledge, individual and collective rights, roles, priorities and environmental vulnerabilities, and at interpersonal, organizational, enterprise, institutional and structural levels. This was developed in sections III to VII of the Gender Assessment. Further explanation of how to implement the GAP can be found in section IX of the Gender Assessment and in the operations manual.

For the most part the indicators and targets are designed by output. In other words, all the indicators are relevant for all the activities of a particular output, unless indicated otherwise.

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
Impact Statement: A1.0 Improved resilience and enhanced livelihoods of the most vulnerable people, communities and regions	A.1.2 Number of males and females benefiting from the adoption of diversified, climate resilient livelihood options (including fisheries, agriculture, tourism, etc.) <i>Baseline: Women (F) 0; Men (M) 0</i> <i>Targets: Cocoa Agroforestry: F 11,284; M 10,842; Sust. Silvopastures: F 6,193; M 5,950; CTNPFs: F 3,076; M 2,956; SCEs: F 4,838; M 4,648; CFM and CRF: F 669; M 642</i>	By end of Project Year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	Included in regular budget	
Outcome Statement: A7.0 Strengthened adaptive capacity and reduced exposure to climate risks	A7.1 Use by vulnerable households, communities, businesses and public-sector services of Fund-supported tools instruments, strategies and activities to respond to climate change and variability <i>Baseline: TBD (based on project baseline)</i> <i>Targets:</i> <ul style="list-style-type: none"> 50% increase in supported producer organizations and indigenous community enterprises that access high value markets 50% increase in persons' access to high value markets and control of income, disaggregated by gender, age and ethnicity 	By end of Project Year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	Included in regular budget	
Output 1 Statement: Beneficiary family income from deforestation free, climate adapted sustainable land use forms in the project region has been increased.	Yearly monetary and non-monetary benefit of beneficiary families (indigenous and non-indigenous), disaggregated by gender, age and ethnicity <i>Baseline: TBD (based on project baseline)</i> <i>Target: 30% increase F and M</i>	By end of Project Year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	Included in regular budget	
Output 2 Statement: Intercultural gender equality and	% of women participating, deciding on and benefitting equitably from: family income and spending, climate-	By end of Project Year	MARENA & MHCP as	Included in regular	

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
participation, decision making of young and adult indigenous, afro descendant and non-indigenous women have increased.	<p>resilient production, strengthened governance mechanisms and capacity development; disaggregated by gender, age & ethnicity</p> <p><i>Baseline: TBD (based on project baseline)</i></p> <p><i>Targets: 25% increase women (F) and men (M)</i></p> <ul style="list-style-type: none"> • 25% increase in women's household decision-making regarding land use/management, conservation and production, disaggregated by age and ethnicity; • 25% increase in women participating in community organizations, enterprises, cooperatives or government institutions; • 25% increase in women and men report more equitable time use for productive labor and care economy; • 25% increase in men's positive attitudes regarding women's right to live without violence and paternal responsibility; • 25% increase in women's access and control of resources; • 25% increase in shared household decision-making on income distribution; • 25% increase in women's and men's awareness of positive intercultural gender and conservation norms among direct beneficiaries; • 25% increase in women's and men's understanding of new legal and normative framework and how to use it; • 25% increase in women's and men's awareness of positive intercultural gender and conservation norms among general public 	7	Executing Entities), Project Management Unit (PMU)	budget	
COMPONENT 1: CONSERVING AND PRODUCING FOR LIFE				7,171,189	
<p>Output 1.1.1: Land use/management plans formulated; and restoration/conservation agreements signed/formalized with beneficiaries</p> <p>1.1.1.1 Assist small producers to formulate Land Use-</p>	<p>Percentage of women and men beneficiaries, disaggregated by age, gender and ethnicity</p> <p><i>Baseline: 0%</i></p> <p><i>Target: Minimum 30% of women beneficiaries per community, priority given to include and benefit women-headed households</i></p> <p>Proportion of people hired who are women and from</p>	<p>By end of project year 2</p> <p>By end of</p>	<p>MARENA & MHCP as Executing Entities), Project Management Unit (PMU)</p>	389,840	<ul style="list-style-type: none"> ▪ 50% of technical, professional staff and consultants are women; ▪ Semi-annual meetings; ▪ Mainstreaming of gender and

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
<p>1.1.1.2 Management Plans (LUMPs) with business plans (BPs). Assist indigenous communities to formulate Territorial Development Plans (TDPs) including business plans (BPs).</p> <p>1.1.1.3 Assist middle sized producers to formulate Land Use-Management Plans (LUMPs) with business plans (BPs).</p> <p>1.1.1.4 Facilitate celebration and formalization of landscape restoration and forest conservation agreements.</p>	<p>Caribbean region (CR) among technical positions proposed <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> • 50% of people hired are women • 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language • 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired <p>Semi-annual meetings to exchange intercultural gender concerns regarding LAND USE/MANAGEMENT, particularly knowledge, practices, rights, interests, needs, priorities and existing potentials <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> • 30% women and men direct beneficiaries of each territory participate, of which 20% male and female youth, disaggregated by gender, age and ethnicity • 100% of meetings use popular methodology • 100% of meetings have mixed gender and gender-separate reflection time, including discussion of Gender Equality Components and GAPS • 100% of meetings are documented and contents used in corresponding LUMPs, TDPs, BPs and Gender Equality Components and Gender Action Plans <p>Gender and intercultural perspectives mainstreamed into all training in this output, including materials <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> • 25% of training time devoted to what kind of agricultural production, LUMPs, TDPs, BPs (etc.) could improve women's lives and why • 80% of materials mainstream gender and intercultural perspectives drawing on traditional sustainable environmental knowledge and practices 	<p>project year 2</p> <p>By end of project year 2</p> <p>By end of project year 2</p>			<p>intercultural perspective in all trainings and related materials;</p> <ul style="list-style-type: none"> ▪ Participatory development of Gender Equality Components (1.1.1.1 and 1.1.1.3) and Gender Action Plans (1.1.1.2); ▪ Childcare and other arrangements; and ▪ Follow-up to Gender Equality Components and Gender Action Plans

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<ul style="list-style-type: none"> 80% of training materials take into account women's interests, needs, rights and priorities 100% of training sessions are translated or held in local languages 15% of training time provided by local male and female indigenous or Afro-descendant elders¹²³ to share conservation practices 				
	Percentage of women and men who receive training <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 50% women and men per community, including 20% male and female youth¹²⁴, priority given to include and benefit women-headed households 40% of families have childcare and other necessary arrangements provided by project¹²⁵ 	By end of project year 2			
	Percentage of Territorial Development Plans (TDPs) and business plans (BPs) have intercultural gender perspective and developed with women's participation (activity 1.1.1.2) <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 100% of TDPs and BPs address intercultural gender concerns regarding land use/management, particularly knowledge, practices, rights, interests, needs, priorities and existing potentials 50% of decision makers of TDPs and BPs are women 	By end of project year 2			

¹²³Intercultural practice in the Caribbean Region (CR) consists of including local indigenous and Afro-descendant female and male elders, called *sabias* and *sabios*, to the training sessions to share sustainable traditional practices with indigenous and non-indigenous farmers.

¹²⁴Youth refers to people 15 – 29 years old.

¹²⁵Baseline will collect data on how many families, especially women-headed households, need childcare and other provisions (see Gender Assessment section 9.2.1, e.g., childcare), which will be used to calculate a figure. Then the indicator will be updated throughout the GAP to reflect that calculation.

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<p>Evidence of LUMPs and BPs with Gender Equality Components that conforms with the overall project GAP, and developed with women's and men's participation (activities 1.1.1.1 and 1.1.1.3)</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> • 100% of LUMPs and BPs have Gender Equality components approved • 100% of gender equality components are designed using participatory process • 100% of gender equality components • 100% include at least 3 indicators to redress gender inequalities • 50% of decision makers on LUMPs and BPs, including gender equality components, are women (unless women-only producers) 	By end of project year 2			
	<p>Evidence of TDPs and BPs with gender action plans (GAP) that conform with the overall project GAP, and developed with women's and men's participation (activities 1.1.1.2)</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> • 100% of TDPs and BPs have GAPs approved • 100% include at least 5 indicators to redress gender inequalities • 50% of decision makers on TDPs and BPs, including gender equality components, are women 	By end of project year 2			
	<p>Gender Equality Components and GAPs are implemented</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> • 25% increase of young and adult men who have positive attitudes towards gender equality at the household and community levels • 25% increase of young and adult men and women who report improved intercultural gender equality 	By end of project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<p>at household and/or community level in at least three indicators¹²⁶, disaggregated by age, gender and ethnicity</p> <ul style="list-style-type: none"> 100% of gender equality components and GAPs are monitored using participatory methods and reported on annually 				
Output 1.2.1 Degraded pasture- and rangeland restored 1.2.1.1 Small producers (farm size < 35 ha) restore degraded pastures into climate resilient, biodiverse sustainable silvo-pastoral systems 1.2.1.2 Middle sized producers (farm size > 35 ha) restore degraded pastures into biodiverse silvo-pastoral systems 1.2.1.3 Producers restore degraded pastures into biodiverse cocoa agroforest systems 1.2.1.4 Reforest degraded land on slopes (> 50%) into biodiverse, Close to Nature Planted Forests (CTNPFs)	Percentage of women and men beneficiaries, disaggregated by age, gender and ethnicity <i>Baseline: 0%</i> <i>Target: 50% women and 50% men, including 20% male and female youth, priority given to include and benefit women-headed households</i>	By end of project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	1,170,693	<ul style="list-style-type: none"> 50% of technical, professional staff and consultants are women; Semi-annual meetings; Mainstreaming of gender and intercultural perspective in all trainings and related materials; Childcare and other arrangements provided; and Follow-up to Gender Equality Components and Gender Action Plans
	Proportion of technicians who are women and from Caribbean region (CR) among technical positions proposed <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 50% of technicians are women 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired 	By end of project year 7			
	Semi-annual meetings to exchange intercultural gender concerns regarding biodiverse silvo-pastoral systems, cocoa agroforest systems and CTNPFs, particularly knowledge, practices, rights, interests, needs, priorities and existing potentials <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 30% women and men beneficiaries by territory, of which 20% male and female youth, disaggregated by gender, age and ethnicity; priority on including and benefitting women-headed households 100% of meetings use popular methodology 100% of meetings have mixed gender and gender- 	By end of project year 7			

¹²⁶ These indicators are specified in output statement 2 above.

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<i>separate reflection time, including discussion of Gender Equality Components and GAPs</i> <ul style="list-style-type: none"> 100% of meetings are documented and contents used in corresponding business plans 				
	Gender and intercultural perspectives mainstreamed into all training in this output, including materials <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 25% of training time devoted to what kind of biodiverse silvo-pastoral systems, cocoa agroforest systems and CTNPFs could improve women's lives and why 80% of materials mainstream gender and intercultural perspectives drawing on traditional sustainable environmental knowledge and practices 80% of training materials take into account women's interests, needs, rights and priorities 100% of training sessions are translated or held in local languages 	By end of project year 7			
	Percentage of women and men who receive training <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 50% women and 50% men per community, including 20% male and female youth 40% of families receive childcare and other necessary arrangements 	By end of project year 7			
	Gender Equality Components and GAPs from 1.1.1 continue to be implemented, monitored and reported on <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 25% increase of young and adult men who have positive attitudes towards gender equality at the household and community levels 25% increase of young and adult men and women who report improved intercultural gender equality 	By end of project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<p>at household and/or community level in at least three indicators¹²⁷, disaggregated by age, gender and ethnicity</p> <ul style="list-style-type: none"> 100% of gender equality components and GAPS are monitored using participatory methods and reported on annually 				
Output 1.2.2 Natural forest ecosystems and forest land conserved, restored and sustainably used 1.2.2.1 Finance Sustainable Community Enterprises (SCE) in indigenous territories within protected areas for natural forest ecosystems conservation and use 1.2.2.2 Finance commercial Community Forest Management (CFM) sub-projects with business plans prepared by indigenous communities outside protected areas 1.2.2.3 Finance commercial Community Forest Restoration (CFR) sub-projects with business plans prepared by indigenous communities outside protected areas	<p>SCEs, CFMs and CFRs promote women's economic empowerment <i>Baseline: 0%</i> <i>Target:</i></p> <ul style="list-style-type: none"> 25% are women-only SCEs, CFMs and CFRs receive finance and related training, priority given to include and benefit women-headed households At least 75% are mixed gender SCEs, CFMs and CFRs receive finance and related training with women in key decision-making posts¹²⁸, priority given to include and benefit women-headed households 	By end of project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	4,983,810	<ul style="list-style-type: none"> 50% of technical, professional staff and consultants are women; Semi-annual meetings; Mainstreaming of gender and intercultural perspective in all trainings and related materials; Childcare and other arrangements provided; and Follow-up to Gender Equality Components and Gender Action Plans
	<p>Semi-annual meetings to exchange intercultural gender concerns regarding natural forest ecosystems and forest land conservation, restoration and sustainable use, particularly knowledge, practices, rights, interests, needs, priorities and existing potentials <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> 30% women and men beneficiaries by territory, of which 20% male and female youth, disaggregated by gender, age and ethnicity 100% of meetings use popular methodology 100% of meetings have mixed gender and gender-separate reflection time 100% of meetings are documented and contents used in corresponding BPs 	By end of project year 7			
	<p>Gender and intercultural perspectives mainstreamed into all training in this output, including materials <i>Baseline: 0%</i></p>	By end of project year 7			

¹²⁷ These indicators are specified in output statement 2 above.

¹²⁸ 50% women in the posts of: President and Vice-President.

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<p><i>Targets:</i></p> <ul style="list-style-type: none"> • 25% of training time devoted to what kind of natural forest ecosystems and forest land conservation, restoration and sustainable use (etc.) could improve women's lives and why • 80% of materials mainstream gender and intercultural perspectives drawing on traditional sustainable environmental knowledge and practices • 80% of training materials take into account women's interests, needs, rights and priorities • 100% of training sessions are translated or held in local languages • 15% of training time provided by local male and female indigenous or Afro-descendant elders to share conservation practices 				
	<p>Proportion of technicians who are women and from Caribbean region (CR) among technical positions proposed</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> • 50% of technicians hired are women • 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language • 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired 	By end of project year 7			
	<p>Percentage of women and men who receive training</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> • 50% women and 50% men per community, including 20% male and female youth • 40% of families have childcare and other arrangements 	By end of project year 7			
	<p>Visibilize women's work by paying men and women equally for their work</p> <p><i>Baseline: 0%</i></p> <p><i>Target: 100% of young and adult men and women from</i></p>	By end of project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<p><i>all communities are paid equally for work of equal value</i></p> <p>Gender Equality Components and GAPS are implemented, monitored and reported on <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> • 25% increase of young and adult men who have positive attitudes towards gender equality at the household and community levels • 25% increase of young and adult men and women who report improved intercultural gender equality at household and/or community level in at least three indicators¹²⁹, disaggregated by age, gender and ethnicity • 100% of gender equality components and GAPS are monitored using participatory methods and reported on annually 	By end of project year 7			
<p>Output 1.2.3 Farmer cooperatives, producer organizations and community enterprises access high-value markets</p> <p>1.2.3.1 Support cooperatives, producer organizations and indigenous community (SCEs and CRMR) to reach high-value markets</p> <p>1.2.3.2 Facilitate targeted business contacts between producer organizations and indigenous communities' enterprises with high value markets.</p> <p>1.2.3.3 Support producer organizations and community enterprises in voluntary certification processes</p>	<p>Proportion of technicians who are women and from Caribbean region (CR) among technical positions proposed <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> • 50% of technicians are women • 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language • 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired <p>Number and percentage of people who participated in fairs or business events, disaggregated by gender, age and ethnicity of individual participants/ organization <i>Baseline: 0%</i> <i>Target: 50% women and 50% men per community, including 20% male and female youth, priority given to include and benefit women-headed households</i></p> <p>Number of organizations/cooperatives/enterprises to</p>	<p>By project year 7</p> <p></p> <p>By project</p>	<p>MARENA & MHCP as Executing Entities), Project Management Unit (PMU)</p>	<p>626,846</p>	<ul style="list-style-type: none"> ▪ 50% of technical, professional staff and consultants are women; ▪ Semi-annual meetings; ▪ Women who benefit from high-value markets; ▪ Mainstreaming of gender and intercultural perspective in all trainings and related materials; ▪ Childcare and other arrangements provided; and ▪ Follow-up to Gender Equality Components and Gender Action

¹²⁹ These indicators are specified in output statement 2 above.

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	certify their products/services, disaggregated by gender, age and ethnicity of individual participants/ organization <i>Baseline: 0%</i> <i>Target: 50% women and 50% men per community, including 20% male and female youth, priority given to include and benefit women-headed households</i>	year 7			Plans
	Number of people who participated in commercial visits/exchanges facilitated, disaggregated by gender, age and ethnicity of individual participants/ organization <i>Baseline: 0%</i> <i>Target: 50% women and 50% men per community, including 20% male and female youth, priority given to include and benefit women-headed households</i>	By project year 7			
	Proportion of technicians who are women and from Caribbean region (CR) among technical positions proposed <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> • 50% of technicians are women • 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language • 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired 	By project year 7			
	Semi-annual meetings to exchange intercultural gender concerns regarding accessing high-value markets, particularly knowledge, practices, rights, interests, needs, priorities and existing potentials <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> • 30% women and men beneficiaries by territory, of which 20% male and female youth, disaggregated by gender, age and ethnicity • 100% of meetings use popular methodology • 100% of meetings have mixed gender and gender-separate reflection time 	By project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<ul style="list-style-type: none"> 100% of meetings are documented and contents used in corresponding BPs 				
	<p>Gender and intercultural perspectives mainstreamed into all training in this output, including materials</p> <p>Baseline: 0%</p> <p>Targets:</p> <ul style="list-style-type: none"> 25% of training time devoted to what kind of access to high-value markets (etc.) could improve women's lives and why 80% of materials mainstream gender and intercultural perspectives drawing on traditional sustainable environmental knowledge and practices 80% of training materials take into account women's interests, needs, rights and priorities 100% of training sessions are translated or held in local languages 15% of training time provided by local male and female indigenous or Afro-descendant elders to share conservation practices 	By project year 7			
COMPONENT 2: GOOD GOVERNANCE				3,847,428	
<p>Output 2.1.1 Environmental authorities present at the regional and the local level, including municipalities and Indigenous Territorial Governments (GTIs) strengthened</p> <p>2.1.1.1 Hire new technical, extension and control personnel to work in the project area and indigenous territories</p> <p>2.1.1.2 Procure material, equipment and vehicles for regional and local institutions</p> <p>2.1.1.3 Grant public budget for operational expenses to regional/local environmental authorities, including Indigenous Territorial Governments</p>	<p>Number of new annual contracts to hire technicians at local level, disaggregated by gender and ethnicity</p> <p>Baseline: 0%</p> <p>Targets:</p> <ul style="list-style-type: none"> 50% women and men hired 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language 	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	3,559,307	<ul style="list-style-type: none"> 50% of technical, professional staff and consultants are women
	<p>Visibilize women's work by paying men and women equally for their work</p> <p>Baseline: 0%</p> <p>Target: 100% of young and adult men and women from all communities are paid equally for work of equal value</p>				
	<p>Personnel responsible for implementing project's intercultural gender equality provisions</p> <p>Baseline: 0%</p> <p>Targets:</p> <ul style="list-style-type: none"> 100% of personnel and others contracted have 	By project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<i>responsibilities for implementing beneficiaries' gender equality components and gender action plans in their job descriptions as appropriate and their performance is measured accordingly</i> <ul style="list-style-type: none"> 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired 				
Output 2.1.2 Legal and normative framework updated 2.1.2.1 Analyze and update forestry, environmental and land-use normative framework at national level 2.1.2.2 Support regional / local environmental authorities to actualize the normative framework 2.1.2.3 Update the management plans of the two protected areas: BOSAWAS and Indio Maíz.	Evidence that reforms are consulted widely, as appropriate <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 100% of updates to legal and normative frameworks consulted with relevant TGIs, community members, regional governments and academics/experts 100% of products consulted with male and female indigenous and Afro-descendant elders 50% of those consulted are women, 20% are male and female youth 100% of consultations held in local languages or translation provided 100% of meetings use popular methodology 80% of meetings have mixed gender and gender-separate reflection time 100% of meetings are documented and intercultural gender concerns reflected in revised legal and normative frameworks 24 sets of quarterly meetings held 	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	116,900	<ul style="list-style-type: none"> 50% of technical, professional staff and consultants are women; Consultations; Mainstreaming of gender and intercultural perspective in all trainings and related materials; Childcare and other arrangements provided;
	Analysis, updates and reforms to legal and normative framework will mainstream intercultural and women's perspectives <i>Baseline: 0%</i> <i>Target:</i> <ul style="list-style-type: none"> 80% of products mainstream intercultural perspectives, including knowledge, needs, rights and priorities 80% of analyses, updates and reforms will address how indigenous and non-indigenous women's lives will be improved, and why 				

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<ul style="list-style-type: none"> 70% of women consider that their concerns were adequately addressed in reforms and updates, disaggregated by gender, age and ethnicity 				
Output 2.1.3 Public-private dialogue and cooperation strengthened 2.1.3.1 Facilitate sectoral public-private dialogue at regional and local level 2.1.3.2 Strengthen the Production, Consumption and Marketing System (SPCC) at regional level	<p>% of participants, decision-makers and oversight mechanisms are women from indigenous, Afro-descendant and non-indigenous communities <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> 50% women and 50% men per ethnicity/community, including 20% male and female youth 100% of sessions held in local languages or translation provided 100% of sessions use popular methodology <p>Evidence of provisions for intercultural gender equality in products and sessions <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> 100% of products (print, audio-visual, digital, etc.) mainstream intercultural gender equality concerns and contribute to breakdown relevant barriers 100% of products produced in local languages 80% of materials take into account women's interests, needs, rights and priorities 80% of sessions and products address how strengthening the SPCC will improve indigenous, Afro-descendant and non-indigenous women's lives and why 	<p>By project year 7</p> <p>By project year 7</p>	<p>MARENA & MHCP as Executing Entities), Project Management Unit (PMU)</p>	<p>54,455</p>	<ul style="list-style-type: none"> Evidence of provisions for intercultural gender equality in products and sessions % of technical, professional staff and consultants are women; Consultations; Mainstreaming of gender and intercultural perspective in activities and related materials; Childcare and other arrangements provided; and
Output 2.2.1 Territorial governments and local organizations strengthened 2.2.1.1 Provide institutional strengthening to Indigenous Territorial Governments (GTIs) 2.2.1.2 Provide organizational support to local producer organizations (indigenous and non-indigenous) 2.2.1.3 Provide legal support to legalize producer organizations, cooperatives and community	<p>% of experts, consultants and other services provided by women from indigenous, Afro-descendant and non-indigenous communities <i>Baseline: 0%</i> <i>Targets:</i></p> <ul style="list-style-type: none"> 50% are women 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be 	<p>By project year 7</p>	<p>MARENA & MHCP as Executing Entities), Project Management Unit (PMU)</p>	<p>108,655</p>	<ul style="list-style-type: none"> 50% of technical, professional staff and consultants are women; Mainstreaming of gender and intercultural perspective in all sessions and related materials; Childcare and other

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
enterprises	<i>fired and not re-hired</i>				arrangements provided;
	% of strengthening measures consulted with community members <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> • 50% women and 50% men per community, including 20% male and female youth • 100% of sessions held in local languages or translation provided • 1 session held with adult and young women leaders and members per community prior to general consultation to develop proposals • 100% of meetings use popular methodology • 100% of meetings have mixed gender and gender-separate reflection time • 100% of meetings are documented and contents used in corresponding legal reforms and other instruments/ documents • 40% of families have childcare and other arrangements 	By project year 7			
	Evidence of provisions for intercultural gender equality in processes and products <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> • 100% of strengthening measures mainstream intercultural gender equality concerns and contribute to breakdown relevant barriers • 100% of products produced in local languages • 100% of sessions are translated or held in local languages • 80% of materials take into account women's interests, needs, rights and priorities • 80% of sessions and products address how reforms will improve indigenous, Afro-descendant and non-indigenous women's lives and why 	By project year 7			
Output 2.2.2 Forest, land-use and land use change administration, control and environmental law enforcement strengthened	Number of brigade and other members hired and trained, gender and ethnicity disaggregated <i>Baseline: 0%</i> <i>Targets:</i>	By project year 7	MARENA & MHCP as Executing Entities),	8,112	▪ 5% of technical, professional staff and consultants are women;

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
2.2.2.1 Operate mobile units and fixed control posts to control timber transport 2.2.2.2 Operate deforestation control and forest fire prevention brigades 2.2.2.3 Operate indigenous people territorial defense and resources control brigades	<ul style="list-style-type: none"> 5% of brigade members trained are women 30% (M/F) of technicians trained are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired 		Project Management Unit (PMU)		<ul style="list-style-type: none"> Mainstreaming of gender and intercultural perspective in all sessions and related materials; Responsive to safety concerns by gender and ethnicity
	% of training and operations guidelines consulted with community members <i>Baseline: 0%</i> <i>Targets: Responsive to safety concerns by gender and ethnicity technicians</i> <ul style="list-style-type: none"> 1 session held with adult and young women leaders and members per community prior to general consultation to develop proposals 100% of meetings use popular methodology 100% of meetings have mixed gender and gender-separate reflection time 80% of operations guidelines and training are responsive to gender and ethnic safety concerns 	By project year 7			
COMPONENT 3: CAPACITY DEVELOPMENT FOR PRODUCTIVE LANDSCAPE RESTORATION AND FOREST CONSERVATION				2,164,831	
Output 3.1.1 Technical personnel, extension workers and promoters trained 3.1.1.1 Train technicians and extensionists in participatory land use planning (LUMP-b, TDPs-b)	Number of technical personnel, extension workers and promoters trained, gender and ethnicity disaggregated <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 50% of technicians trained are women 30% (M/F) of technicians trained are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired 	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	47,686	<ul style="list-style-type: none"> 50% of technical, professional staff and consultants are women; Mainstreaming of gender and intercultural perspective in all training and other sessions and related materials;
	Number of staff of government partners at all levels trained in intercultural gender approach and GAP, disaggregated by gender, age and ethnicity <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 50% of technicians trained are women 100% of staff and supervisors in CR are trained 	By project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<p><i>from all government partners</i></p> <ul style="list-style-type: none"> 80% of project staff and supervisors at HQ (Managua) are trained 15% of training time in CR provided by male and female indigenous or Afro-descendant elders to share conservation practices 100% of sessions and materials take into account women's interests, needs, rights, priorities and existing potentials 100% of sessions and products address how the Bio-CLIMA Gender Action Plan will improve indigenous, Afro-descendant and non-indigenous women's lives and why 				
	<p>Proportion of women experts among trainers Baseline: 0% Targets:</p> <ul style="list-style-type: none"> 50% of trainers hired are women 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language 	By project year 7			
	<p>Gender and intercultural perspectives mainstreamed into all training in this output, including materials Baseline: 0% Targets:</p> <ul style="list-style-type: none"> 25% of training time devoted to what kind of access to high-value markets (etc.) could improve women's lives and why 80% of materials mainstream gender and intercultural perspectives drawing on traditional sustainable environmental knowledge and practices 80% of training materials take into account women's interests, needs, rights and priorities 100% of training sessions are translated or held in local languages 15% of training time provided by local male and female indigenous or Afro-descendant elders to 	By project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<i>share conservation practices</i>				
	Training on how to support design, implementation, monitoring and reporting of Gender Equality Components and Gender Action Plans of Project Component 1 <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> • 100% of staff receive training on Gender Equality Components and GAPS as pertinent to their position • 100% of staff receive training on conducting intercultural gender analysis using quantitative and qualitative data related to production and conservation 	By project year 7			
	Training of all project personnel on intercultural gender equality capacity building stream ¹³⁰ <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> • 100% attendance of invited trainees • 50% male participants show improvement in gender perceptions, measured through before and after questionnaire. 	By project year 7			
3.1.1.2 Train stakeholders to use the up-dated sectoral legal and normative framework.	Number of persons trained (gender and ethnicity disaggregated). <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> • 50% women and 50% men per community, including 20% male and female youth, priority given to include and benefit women-headed households • 40% of families have childcare and other arrangements • 100% of training held in local languages or translated/interpreted 	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)		
	Training addresses intercultural and women's perspectives mainstreamed into analysis, updates and reforms <i>Baseline: 0%</i> <i>Target:</i>	By project year 7			

¹³⁰ See GA section 9.2.2.

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<ul style="list-style-type: none"> 30% of training time addresses intercultural perspectives, including knowledge, needs, rights and priorities 50% of training time addresses women's perspectives, including knowledge, needs, rights and priorities 40% of analyses, updates and reforms will address how indigenous and non-indigenous women's lives will be improved, and why 				
Output 3.1.2 Producers and members of organizations/communities trained 3.1.2.1 Provide organizational, management, financial and marketing training to producers and members of organizations/communities 3.1.2.2 Train producers in LUMP, TDP and Productive Landscape Restoration / Forest Conservation Models	Number of persons trained (gender and ethnicity disaggregated). <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 50% are women, of which 10% are youth per community, priority given to include and benefit women-headed households 40% of families have childcare and other arrangements 	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	267,505	<ul style="list-style-type: none"> 50% of technical, professional staff and consultants are women; Mainstreaming of gender and intercultural perspective in all sessions and related materials; Awareness increased on gender equality issues to be redressed Childcare and other arrangements provided;
	Proportion of female experts among trainers <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 50% of trainers are women 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired 	By project year 7			
	Gender and intercultural perspectives mainstreamed into all training in this output, including materials <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 25% of training time devoted to what kind of access to high-value markets (etc.) could improve women's lives and why 80% of materials mainstream gender and intercultural perspectives drawing on traditional sustainable environmental knowledge and practices 	By project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<ul style="list-style-type: none"> 80% of training materials take into account women's interests, needs, rights and priorities 100% of training sessions are translated or held in local languages 15% of training time provided by local male and female indigenous or Afro-descendant elders to share conservation practices 				
	<p>Exchange sessions and forums held of women producers, leaders and members of organizations/TGIs/ communities to contribute to development of training materials</p> <p>Baseline: 0%</p> <p>Targets:</p> <ul style="list-style-type: none"> 100% of invitees attend 7 sets of annual sessions held at community/ organization, local, regional and cross-regional levels 25% of time devoted to what kind of production, conservation (etc.) could improve women's lives and why 80% of materials mainstream gender and intercultural perspectives drawing on traditional sustainable environmental knowledge and practices 80% of training materials take into account women's interests, needs, rights and priorities 100% of sessions held in local languages or translated 15% of sessions provided by local female indigenous or Afro-descendant elders to share conservation practices 				
	<p>Exchange sessions and forums held of women producers, leaders and members of organizations/TGIs/ communities to revise training materials</p> <p>Baseline: 0%</p> <p>Targets:</p> <ul style="list-style-type: none"> 100% of invitees attend 80% of materials mainstream gender and intercultural perspectives drawing on traditional 				

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<p><i>sustainable environmental knowledge and practices</i></p> <ul style="list-style-type: none"> 80% of training materials take into account women's interests, needs, rights and priorities 100% of sessions held in local languages or translated 				
	<p>Awareness raising of producers, leaders and members of organizations/ TGIs/ communities on intercultural gender equality capacity building stream</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> 100% attendance of invited trainees 50% male participants show improvement in gender perception, measured through before and after questionnaire. 	By project year 7			
<p>Output 3.2.1 Information systems for climate resilient sustainable development and risk management are in place</p> <p>3.2.1.1 Set up a deforestation and forest fires early-warning system</p> <p>3.2.1.2 Up-date and roll out the forest products administration and control system</p> <p>3.2.1.3 Monitor LULUC, deforestation and forest degradation</p> <p>3.2.1.4 Install and monitor permanent plots of the National Forest Inventory (NFI) in the CR</p> <p>3.2.1.5 Monitor biodiversity indicator species in 10% of plots of the NFI in the CR</p> <p>3.2.1.6 Monitor adaptation, mitigation and biodiversity impact of implemented productive landscape restoration/forest conservation models</p> <p>3.2.1.7 Monitor climate, hydrometeorological (including tropical storms, hurricanes, droughts)</p>	<p>Proportion of technicians who are women and from Caribbean region (CR) among technical positions proposed</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> 50% of technicians are women 30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language 100% of personnel and consultants against whom a complaint is lodged (MRyQ) and verified will be fired and not re-hired 	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	1,471,640	<ul style="list-style-type: none"> 50% of technical, professional staff and consultants are women; Mainstreaming of gender and intercultural perspective in all sessions and related materials; Sessions with producers and members of organizations/ communities to analyze data and discuss implications Childcare and other arrangements provided;
	<p>Monitoring criteria impact incorporate gender and intercultural concerns into multi-criteria analysis</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> 6 sessions held with local male and female indigenous and Afro-descendant elders to share monitoring criteria 60% of monitoring criteria mainstream gender and intercultural perspectives drawing on traditional sustainable environmental knowledge and practices 	By project year 7			
	Forums with producers and members of organizations/communities to analyze data and discuss	By project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
and pest risk phenomena in order to inform and emit alerts	<p>implications</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> • 7 sets of annual sessions held at community, organization, local, regional and cross-regional levels to discuss monitoring findings • 25% of time devoted to how monitoring findings affect women's lives and why, by age and community/ethnicity 				
<p>Output 3.3.1 The Public is more aware of the need for climate change adaptation, mitigation, landscape restoration and forest conservation</p> <p>3.3.3.1 Develop and roll-out a public communication strategy</p>	<p>Evidence of intercultural gender equality content mainstreamed into communication strategy</p> <p><i>Baseline: 0%</i></p> <p><i>Targets:</i></p> <ul style="list-style-type: none"> • 40% of messages/ materials /programs feature women protagonists from different ethnic communities • 25% of time devoted to what kind of production, conservation (etc.) could improve women's lives and why • 30% of messages feature male and female youth from different ethnic communities • 80% of materials address how adaptation, conservation and other strategies will improve indigenous and non-indigenous women's lives and why 	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	378,000	<ul style="list-style-type: none"> ▪ 50% of technical, professional staff and consultants are women; ▪ Mainstreaming of gender and intercultural perspective into intercultural gender equality communication strategy and public education campaign and related materials
	<p>Awareness raising of the public on intercultural gender equality capacity building stream</p> <p><i>Baseline: 0%</i></p> <p><i>Target:</i></p> <ul style="list-style-type: none"> • 100% of messages addresses intercultural perspectives, including knowledge, needs, rights and priorities • 50% of materials addresses women's perspectives, including knowledge, needs, rights and priorities • 20% of materials address non-violent masculinities 	By project year 7			
	<p>Popular version of campaign materials for use with community members</p> <p><i>Baseline: 0%</i></p> <p><i>Target:</i></p>	By project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<ul style="list-style-type: none">100% materials translated into local languages				
3.3.3.2 Undertake environmental education in local schools and communities	Number of persons trained (gender, age and ethnicity disaggregated). <i>Baseline: 0%</i> <i>Target:</i> <ul style="list-style-type: none">50% women, men trained per community50% of those trained are children and youth (of which 50% girls)	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)		
	Proportion of female experts among trainers <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none">50% of trainers are women30% (M/F) of technicians hired are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language	By project year 7			
	Evidence of intercultural gender equality content in public education materials. <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none">80% of materials address how adaptation, conservation and other strategies will improve indigenous and non-indigenous women’s lives and why100% training provided in local languages or translated80% of training materials take into account women’s interests, needs, rights and priorities30% of messages feature male and female youth from different ethnic communities	By project year 7			
PROJECT MANAGEMENT <ul style="list-style-type: none">Set-up and operate the Project Management Unit (PMU)Set-up the project monitoring, evaluation and reporting systemSystematize findings and lessons learnt and communicate project results	Percentage of women and people from the Caribbean region hired, gender and ethnicity disaggregated <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none">50% of technicians trained are women30% (M/F) of technicians trained are indigenous or Afro-descendant from the Caribbean Region (CR) who speak Spanish and at least one local language100% of personnel and consultants against whom a	By project year 7	MARENA & MHCP as Executing Entities), Project Management Unit (PMU)	367,220	<ul style="list-style-type: none">50% of technical, professional staff and consultants are women;All staff and consultants trained in gender assessment, GAP, gender equality results and indicators;

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
<ul style="list-style-type: none"> Supervise and evaluate project implementation 	<i>complaint is lodged (MRyQ) and verified will be fired and not re-hired</i>				<ul style="list-style-type: none"> Supervision of Grievance and Redress Mechanism on violence against women Set up of and training on monitoring system on gender equality concerns Materials to communicate gender and intercultural results
	Project personnel and consultants trained in project's gender equality and intercultural approach <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 100% of invitees attend 100% of staff trained to report on project's gender action plan, results and indicators 	By project year 7			
	Baseline will collect data for all the indicators included in this Gender Action Plan, disaggregated by gender, age and ethnicity <i>Baseline: TBD</i> <i>Targets:</i> <ul style="list-style-type: none"> 100% of GAP indicators measured in baseline survey 100% of GAP output 2 indicators are measured with qualitative methods, including focus groups, with potential beneficiaries from indigenous, Afro-descendant and non-indigenous communities in all project areas 1 comprehensive analysis conducted of findings and included in first annual report 100% of analytical reports consulted with experts in interculturality and gender from local universities and others 	By project year 1			
	Project findings analyzed from a gender and intercultural perspective are publicly available <i>Baseline: 0%</i> <i>Targets:</i> <ul style="list-style-type: none"> 80% of project reports reporting on project results address women's interests, needs, rights and priorities 80% of project reports address how adaptation, conservation and other strategies will improve indigenous and non-indigenous women's lives and why 	By project year 7			

Activities	Indicators and Targets	Timeline	Responsibilities	Budget (in USD)	Assumption/ Explanation
	<ul style="list-style-type: none"> 100% of annual reports are synthesized for public distribution with main gender equality results and analysis 				
	<p>Supervisors trained and implementing grievance and redress mechanism (MRyQ)</p> <p>Baseline: 0%</p> <p>Targets:</p> <ul style="list-style-type: none"> 100% of supervisors trained on grievance and redress mechanism orientation for staff and people contracted on grievance and redress mechanism laws 100% of components of grievance and redress mechanism implemented at local and regional levels 100% of monitoring and evaluation reports present analyze data of grievance and redress mechanism implementation and effects 	By project year 7			
TOTAL				13,550,668	